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Economic Peacemaking a New Master's Degree in Community Economic Development

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

ECONOMIC PEACEMAKING

A NEW MASTER'S DEGREE IN COMMUNITY ECONOMIC DEVELOPMENT



IN PARTIAL FULFILLMENT FOR THE DEGREE OF

DOCTOR OF MINISTRY

PORTLAND SEMINARY

BY:

BRIAN HUMPHREYS

PROJECT FACULTY:

REV. SUNGGU YANG, PH.D.

PORTLAND, OREGON

MARCH 2023



CERTIFICATE OF APPROVAL

This certifies that the doctoral Project Portfolio of

Brian Humphreys

has been approved by
the Evaluation Committee on March 9, 2023
for the degree of Doctor of Ministry in Semiotics, Church, and Culture.

Evaluation Committee:

Primary Project Faculty: Sunggu Yang, PhD

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List of Abbreviations

ICD - International Community Development

CED - Community Economic Development

NU - Northwest University

Research Method

This Doctoral Project utilized a blended research and design methodology called ‘Collaborative Design for Ministry and Nonprofit Contexts’. In Collaborative Design, practitioners work with stakeholder representatives to address a Need, Problem, or Opportunity (NPO) in their context. Using a combination of bibliographic resources, local knowledge derived from stakeholder Workshops, and an iterative process of continuous adjustment using ‘just enough’ feedback information at each juncture of development, practitioners produce an application-oriented Project that seeks to effect Christ-centered change.

Abstract

This two-part project is in response to the NPO that Christian leaders struggle to understand how to address complex, ever changing-socioeconomic needs and, if solved, the church would thrive and better address needs in the community. The research for this project confirmed that Christians and church communities increasingly encounter socioeconomic challenges in their efforts to serve their neighbors. Undergraduate students at a Christian university were found to be passionate about addressing these challenges which they also witness in their respective communities. These students also reported low levels of awareness of best practices in economic development and advocacy and policy. The author is the chair and full-time faculty for the School of Global Studies at Northwest University (NU), a Christian institution, which houses an existing master's degree in International Community Development (ICD). The first part of this project is a new master's degree in Community Economic Development (CED) created for the School of Global Studies. The new degree includes legacy classes from the ICD program, several classes that have been adapted from that program to be relevant for a CED context, and two new cornerstone classes in Economic Development and Advocacy and Policy for Development. The CED program will launch its first cohort in May 2023. The second part of this project is an outline and first chapter for a book titled *Money and Peacemaking*. When completed and published, this book can serve as a required reading for the Economic Development class in the new degree program.

Introduction

This project is in response to the need to train more Christian leaders to address the complex socioeconomic challenges in their communities so that churches can both thrive and better love their neighbors. The project is a new master's degree at a Christian university in Community Economic Development (CED). This degree leverages some classes from an International Community Development (ICD) program and required the creation of two new cornerstone classes that are part of this project: Economic Development, and Advocacy and Policy for Development. Ideally, all leaders would be equipped to do this work. However, as the director of a graduate program, master's degree students became the target audience for this effort.

I began repeating what became a new mantra in 2015: "I want to do this work as a Christian, not just *because* I am a Christian." I was managing strategic initiatives for the workforce development council (WDC) in Pierce County, Washington. The WDC is the regional entity that distributes and facilitates much of the higher education and worker retraining funds that come down from the federal government. The WDC board wanted me to replicate the work I had been previously doing in the Dominican Republic: building programs and then raising money from local institutions to fund them. However, I argued we did not need to raise more funds, it seemed as though we had all the resources we needed if we could line them up.

To demonstrate what I meant, I convened human resources representatives from some of the larger businesses at the Port of Tacoma. We identified three jobs that pay a living wage that those businesses struggled to fill, as well as the competencies required for those jobs. I then met with a local technical college who already trained those competencies, albeit spread out over a variety of certificate programs. We bundled the relevant components into a new 10-week certificate and reconvened the human resources representatives who acknowledged they would hire someone who completed this program. That summer, 18 credit-deficient high school students went through the program. All of them were either offered a living wage job or matriculated into a marine engineering program at another technical college. I tasked the WDC to replicate this process with other sectors and then I moved on to build a financial literacy program in partnership with a credit union to ensure people are equipped to use their higher wages well.

This was a tremendous outcome, but the credit went to political and institutional leaders. I had done this work in a common sense and innovative way in the name of Jesus and in the spirit of loving my neighbor as myself. I was starting to realize two things. First, that being a Christian helps me do this work in a unique way. Non-Christians can be creative and innovative as well, but my compulsion to do this work with more selflessness, more generosity, more humility, comes from my faith. Might other Christians possess similar skills if they entered into this work? My second realization was it is important for the Christian community and not just Jesus-following individuals to do this economic peacemaking work. That is what amplifies our "why".

That same year I also became adjunct faculty for the graduate community development program at a Christian university of which I am an alum and for which I am not the director and full-time

faculty. This work of investing in the next generation of Christian leaders only grew my passion to understand how to get the church more engaged in this work.

At the beginning of this program, I was working for a local city managing the human services department, running a small community development nonprofit I had started, and teaching several graduate courses. It was unclear how I would address this NPO, so the Discovery phase was critical. I interviewed five Christian leaders and facilitated a workshop with two classrooms of students to gain perspective on whether Christians agreed with this NPO, and whether they perceived this type of knowledge as valuable.

My research confirmed Christians leaders are indeed struggling to understand how to address socioeconomic issues. They see or perceive increasing homelessness, housing instability, issues related to crime, poor mental health, etc., but they struggle to know how to intervene. Churches are proficient at addressing issues centered in their respective communities, and excel at managing food banks or clothing drives. They are struggling to deal with issues such as stagnant wages and increasing costs of living. This confirmed I had identified a need, but what the project might be was no clearer.

In the Design phase, I wrestled with whether to commit to a project that would equip many people broadly, or whether I wanted to focus on a specific demographic such as graduate students. In August 2021, I became the director and full-time faculty for the ICD program at Northwest University. While I was researching this project, I recognized related questions being asked by my students as well as applicants. They were also struggling with how to address more complex socioeconomic issues. It became clear the university might be open to a second graduate degree that minimized expenses by leveraging the existing degree while emphasizing skills to do community economic development.

That potential degree became one of the prototypes. I also considered authoring a book based on this research. One concept was a book about economic peacemaking that would be very practical and geared toward Christians. The third concept was a secular version of that book that was more about practical strategies and did not include theological frameworks.

The prototype for the secular version of the book failed quickly. The theology of peacemaking and what Jesus says about money is the driving force behind the way Christians can get more involved in economic development. The other two prototypes became an outline of what the classes might entail for a new degree, and an 11-chapter outline for a book. The workshops concluded that both prototypes could be viable, and the book could in fact become a required text for the economic development course in this new degree. This fit within the existing NPO.

The new CED degree is the primary project with the book a longer-term project. The benchmarks for success were to get the new curricula and degree approved and up-and-running for a May 2023 launch, which has happened. The other benchmarks were inquiries, applications, and enrollments. Inquiries and applications are coming in, but enrollment numbers may not be clear until March or

April 2023. The book will be a priority for summer 2023 with the five evaluators prepared to review the draft content in September 2023.

The COVID-19 pandemic was a major challenge, and it compounded other challenges. My third child was born in 2020 as well. When I started this program, I was working a part-time job in the human services department for a small city. I was going to reduce my hours when my son was born and spend more time studying and being home with my children after nearly two decades of unrelenting output. The city I worked for asked me to start working full-time to help mitigate the human services harms from the pandemic, so my schedule became more complex with a newborn at home. However, increasing the volume of human services work during such a dynamic, challenging time probably helped fuel much of my passion and perspective to research this NPO.

The most significant risk is that no one enrolls in this new degree. If that were the case, it might be that the research and design processes were flawed in some way. It might also be due to other factors, such as marketing or the overall ethos of the university simply not fitting with the kind of students who would be interested in this new degree. Perhaps it might thrive at a different university. There is no way to know whether this degree at this university will be successful without taking the risk of building it, marketing it, and see who applies.

The most significant shortcoming is the emphasis on graduate students. This targeted demographic makes sense given my position running graduate degree programs for a Christian university. However, I would like to see an accredited certificate version of this program that provides similar training for people who do not have a bachelor's degree. This certificate could use a combination of experience and education for eligibility. Additional research would have to be done to determine whether an accrediting body would support such a certificate, but it is a worthwhile project. There is a credential gap among people wanting to do this work. Anyone can read the books and do the same assignments as this new degree on their own, but a potential employer would probably not recognize that effort. In the future, if this degree is successful, I would like to explore the possibility of a certificate to fill this credential gap.

In many ways, the bulk of the work on this doctoral project will come in the near future. The first cohort should launch in May 2023, beginning with a six-day visit to Tacoma, Washington. I will teach several classes this summer that are based on legacy ICD classes but being adjusted, I will teach the new Economic Development class in the fall of 2023, and I need to find somebody to hire and train to teach the Advocacy and Policy class in the spring semester of 2024. I also need to evaluate this first cohort and quickly make any changes or enhancements to the content and the marketing so that the second cohort in 2024 is even stronger.

The other potential shortcoming is what is coming in the next 5-10 years. One benefit of a master's degree is I can switch out assignments and content as the sector or the context change. However, the first edition of the book cannot be changed, even though it could be updated. Many of the factors that lead to today's economic peacemaking strategies might not be as relevant in the near future.

It is possible the economy and the marketplace will adjust to growing wealth inequality, but that seems unlikely. The inflation of 2022 provides an example of how the market stubbornly reinforces this inequality. For the first time in a while, workers had more choice and power. There were many job openings, there was demand for more remote work, and wages were finally increasing after years of stagnation. This could have been a flattening out of the economy, with some of the disproportionate wealth that has gone to the wealthiest being distributed to workers. However, corporations did not just raise wages, they also raised prices even more which was a major contributor to inflation. Workers attaining more power and negotiating for higher wages counterintuitively resulted in even greater economic inequality.

At the time of this writing, Chevron announced 2022 profits of \$75 billion¹. They also announced that profit is going into stock buybacks. Stock buybacks inflate the price of the stock. So high gas prices, which punished workers in 2022², lead to extreme profits that inflate the price of the stock which makes the wealthy even wealthier. It can feel as though any effort to build a more equitable and sustainable economy will somehow end up reinforcing this outcome. Precisely what is happening with the economy and where the next economic “bubble” might pop is unclear. Where is unsustainable amounts of debt or profit building up? How much more severe can housing insecurity become? It is possible the market corrects, and we enter a new normal where long-term economic peacemaking strategies as we understand them today are relevant and viable. It is also possible there could be a depression, and this time with less political will and fewer federal resources to mitigate the effects. If that were to happen, these strategies would be irrelevant for a while. In addition to evaluating the new CED degree, I intend to continue to work through these concerns continue to work on the draft for the book that might be used for one of the courses.

This program has been a fantastic experience. I deeply appreciate the opportunity to research this NPO and craft a project in response, while simultaneously reading such a wide variety of challenging books and materials. I have accelerated and improved my own reading habits and disciplines. The results of the research and the project so far make me more passionate about seeing Christians do this work, but I also find myself humbler about the role of economic development in the ministry of the church. The completion of this stage of the project coincides with my becoming ordained as an elder at the church where I have been a member for the past decade. I find myself recommitted to the core mission of the church and all the other non-economic ways we need to love our neighbors. I chose the semiotics degree over the Doctor of Leadership program, which is much more aligned with my career pathway, because I wanted to be stretched and more rounded out as a servant and a follower. I believe that has been the result, and I am thankful for the privilege.

¹ <https://www.npr.org/2023/01/31/1152776315/exxon-mobil-earnings-chevron-big-oil-biden-windfall-tax>

² <https://www.npr.org/2022/06/11/1104364665/gas-prices-5-high-inflation>



P O R T L A N D S E M I N A R Y

George Fox University

Doctoral Project

Introduction

This project is a new, accredited master's degree in Community Economic Development (CED) offered by Northwest University (NU) that will launch in May 2023. A major component of this new degree is two new cornerstone classes which were also created as part of this project: Economic Development, and Advocacy and Policy for Development.

Presentation of Project

Christians and church communities aspire to measure the quality of their lives based on their adherence to Jesus' acknowledgment that the two greatest commandments are to love God and love your neighbor (Matthew 22:37-38). In all places and throughout the history of Christianity, Jesus-followers have loved their neighbors according to what their needs were, the cultural context, and the resources available. Today, Christians struggle to understand how to address complex, ever-changing socioeconomic needs in their respective communities³. The cost of living is high everywhere relative to wages, issues such as poor mental health or substance abuse are increasing, and symptoms of our inability to address these issues such as gun violence and homelessness can feel insurmountable. It is time for Christians to live into Jesus' promise to do even greater things than the works he did on earth (John 14:12-14). One aspect of this work is to equip more Christian servants to understand the social, economic, and political systems in which they love their neighbors. The author is the director of a graduate program at a Christian university, which yielded the opportunity to create a new master's degree based on this need.

This degree is offered by NU's School of Global Studies which also houses a master's degree in International Community Development (ICD) which will be starting its 16th cohort in 2023. To minimize costs and risk, these degrees will have approximately 50% of their courses in common. Some ICD classes are being revised to fit the CED program goals in addition to the new cornerstone classes. All the effort to build this new degree is presented and explained in this paper and the subsequent appendices. The author is the director and full-time faculty for both programs as well as the chair of the School of Global Studies which is what provided the opportunity to create so much upheaval in a higher education system and execute a new degree in a relatively short timeframe.

The original intent of this project was to build a new degree and write a manuscript for a book entitled *Money and Peacemaking: A Practical Theology of Economic Development* which could be used as a required text for the Economic Development class. However, the realities of building a new graduate degree were more complicated than anticipated and involved many more hours than the 200 required for this project by itself. Nonetheless, this manuscript has slowly progressed, so

³ This project emphasizes working in an American socioeconomic and political context, although there are prospective international students applying for the new master's degree because the strategies are applicable globally.

the current state of the draft and outline are included in the appendices and the Project Launch Plan.

The most critical components of this new degree are presented in the body of this paper, including:

- Screenshots of one of the websites⁴ which contain content written to describe the overall purpose of the degree, some of the logistics, and class lists,
- A summary of the ICD program and a the differences between the two programs which clarifies the original work that went into the CED degree,
- The new syllabus for the Economic Development class which will first be taught in Fall 2023,
- The new syllabus for the Advocacy and Policy for Development class which will first be taught in Spring 2024,
- Screenshots and background information regarding a marketing strategy for the new degree which required far more hours than anticipated.

Building this degree required a wide variety of tasks which consumed many hours. The least substantial tasks, which were more administrative but without which this degree would not exist, are briefly explained at the end of this paper. Additional presentation of the volume of work to accomplish these tasks is included in the appendices.

MA Degree in Community Economic Development

Website and Overall Description

The current website for the CED program can be accessed at www.northwestu.edu/maced.

⁴ There is one website for the on campus version of the program and a separate, but nearly identical, website for the online version. There are minor logistical differences which require seperate websites, but not sufficient differences to merit including screenshots of both in this paper.

FIGURE 1 MACED MARKETING SCREENSHOTS



Program Also Offered On-Campus >

Empowering Communities. Building For Their Good.

What does it take to sustainably transform a community? It begins with its people. People who deeply understand the history, context, and nuanced challenges their community is facing. Often, for changes to be sustainable, we need to do systems-level work to ensure our interventions have the desired impact. Lasting change happens from within—when its members are equipped and empowered to do great things.

The Master of Arts in Community Economic Development (CED) is designed to give experienced and aspiring leaders the knowledge, tools, and practical skills to bring lasting solutions to local communities. CED is a sister program to our popular master's degree in International Community Development (ICD), which has been training leaders to tackle similar challenges globally for 15 years.

The CED program will challenge your assumptions about socioeconomic context, transform your perception of yourself as a leader and prepare you to collaborate with communities and systems to realize ambitious goals.

Program Quick Facts

- Next start: January 12, 2023
- 36 credits
- \$767 per credit
- \$13,086 annual tuition costs (2022–23)
- 24 months
- 5–7 credits per semester
- Includes two one-week trips to a U.S. city
- Fully accredited university

Student Testimonial From Our Community Development Program

I have always had a passion for community work and serving those around me. This program helped me realize that no matter what I'm doing in my career or personal life, there are ways to integrate components of community development. Throughout the program, I refined my understanding of how to do the most good around me, while also learning a lot of practical skills. I use the concepts and applications I learned here on a daily basis—both in my job and personal relationships. I started the program to learn more about the world, but ultimately learned a lot about myself in the process.

With this degree, you won't just learn justice solutions that are passive or performative. You'll learn to inspire the kind of actionable, tangible change that can grow deep roots.

As a graduate of this program, you will have the skills to:

- **Build trust with communities and execute high impact projects.**

We focus on learning context and we emphasize collaboration with communities. We believe influence and trust are critical to achieve relevant and sustainable impact. We pursue ambitious goals but embrace failure as an opportunity to learn and build more trust. We also emphasize hard skills such as project management, program evaluation, entrepreneurship, nonprofit management, and financial literacy.

- **Understand how the economy is changing and how to maximize economic opportunity for low-income communities.**

This program exists at the intersection of theory and practice. We are not traditional economists, nor are we passive community development practitioners. We are proactive and forward-thinking, "looking around corners" in order to best equip communities to thrive in a complex economy.

- **Engage in mutually-beneficial advocacy work that emphasizes community.**

CED professionals who have the privilege to do this work understand that almost everyone wants the opportunity to be educated, to attain a dignified job, and to provide the best opportunities for their children. In many cases it is not difficult to bring seemingly opposing stakeholders together to find actionable common ground, as long as there are leaders willing to do the uncomfortable work of getting started.

Which Program is Right for Me?

MASTER OF ARTS IN

International Community Development

This program predominately focuses on global community development—often in overseas contexts—by:

- Emphasizing intercultural competencies and context.
- Emphasizing environmental sustainability and resilience.

MASTER OF ARTS IN

Community Economic Development

This program predominately focuses on domestic and local community development.

- Emphasizing economics and economic development.
- Emphasizing advocacy and policy work.

Why Choose the MACED program?

Grow your career. Expand your influence.

Many organizations require a master's degree of those who want to advance into positions of leadership. Our program is designed for those who'd like to move their career to the next level and help others on a larger scale.

Highest accreditation possible.

Our CED program represents the gold standard in accreditation. You'll strengthen your professional credibility and graduate knowing that your degree is widely recognized and deeply respected. You'll have professional credibility the minute you step into the field.

Address root causes.

Learn to see how global economic trends affect local communities. You can then design local solutions that maximize impact and sustainability.

Learn through hands-on experience.

The CED program integrates head knowledge with action. Through intensive, hands-on engagement with real-world challenges, you will learn to think critically and integrate the tools of project management, sustainable funding and grant writing, advocacy, and communication.

Build a stronger spiritual foundation.

CED professors seek to incorporate components of spiritual growth alongside academic learning. Our premise? All truly effective service flows out of a sense of spiritual purpose and theological grounding.

Focus on your passion.

Our program is unique in that it allows you to tailor your fieldwork, coursework, and thesis project to your specific interests. It's an approach that fosters true mastery of a particular area of praxis.

CED/ICD Courses

The original International Community Development degree includes the following 13 classes:

- Community Development (3 credits)
- Culture Studies in a Globalized Context (3 credits)
- Research for Social Change (3 credits)
- Social Entrepreneurship & Design Thinking (3 credits)
- Program Evaluation (2 credits)
- Children, Poverty & Development OR Disaster Relief & Resilience (3 credits)
- Funding & Grant Writing (2 credits)
- Social & Environmental Justice in Development (3 credits)
- Project Management for Development (2 credits)
- Peacemaking & Reconciliation (3 credits)
- Fieldwork (3 credits)
- Integrative Project I (3 credits)
- Integrative Project II (3 credits)

For the new CED degree, the following classes will remain unchanged so that ICD and CED students can be enrolled in the same class and reduce overall costs for the School of Global Studies:

- Community Development (3 credits)
- Research for Social Change (3 credits)
- Social Entrepreneurship & Design Thinking (3 credits)
- Funding & Grant Writing (2 credits)
- Social & Environmental Justice in Development (3 credits)
- Project Management for Development (2 credits)
- Peacemaking & Reconciliation (3 credits)
- Fieldwork (3 credits)

The following classes are based on their ICD counterparts to maintain a consistent ethos, but are being updated to meet the new CED program goals:

- Culture Studies in a Globalized Context (3 credits)
 - Now will become a 2-credit Culture & Diversity class with a greater emphasis on diversity, equity, and inclusion.
- Children, Poverty & Development OR Disaster Relief & Resilience (3 credits)
 - The Children, Poverty & Development will become required rather than optional, and become a 2-credit class.
- Integrative Project I and II (Total of 6 credits)
 - Rather than two classes, one focused on a project and another focused on a paper that integrates the project, there will be just one 3-credit Thesis class that allows for a practical project or a more traditional thesis paper. The theory is that ICD students need additional time to identify what project might be appropriate in a foreign community, while CED students are likely thinking about working in communities where they already live and will more quickly identify what they want to research and do. Both programs focus more on qualitative research and will be more project-based than pure academic research.

As previously stated, the two new classes unique to CED are Economic Development, and Advocacy and Policy for Development. There will also be a new 1-credit Storytelling class for both programs.

The following are the new course descriptions for courses that are unique to CED:

- Culture and Diversity: This course will consider issues of culture and diversity as they impact contexts of community development, advocacy, and civics. Students will learn to respect and work with the diversity of cultures and worldviews in an increasingly globalized world.
- Economic Development: A living wage job is a critical component of almost all development strategies, in both urban and rural settings. A good job is either the goal of a development project, or a required component to make other outcomes sustainable. Students learn the practical and philosophical terms related to national and global economic systems. This includes the ongoing effects of globalization and its impact on work and jobs in local, national, and global economies. Students also learn best practices in regional economic development and public/private partnerships.

- Advocacy and Policy for Development: This course explores best practices in building relationships between community leaders and elected officials to achieve outcomes with maximum benefits and minimal unintended consequences in communities.
- Thesis: This course supports the student in completing their final project or thesis. It also provides opportunities for the comprehensive review of CED principles and practices, and for the affirmation of individual vocational strengths and goals.

Additional CED/ICD Similarities and Differences

As already stated, the two new classes unique to CED are Economic Development, and Advocacy and Policy for Development. There will also be a new 1-credit Storytelling class for both programs. Both programs will be 37 credits and can be completed in five or six semesters. As illustrated in the website screenshots, the ICD program remains focused on international work while CED is intended for development professionals working primarily in the United States. However, there are inquiries and applications coming from international prospective students who are more than welcome to enroll in the online version of CED as long as they understand this difference.

Both programs can be taken completely online or hybrid on campus. The current online ICD cohorts take two international trips, one at the beginning to England for orientation, and one at the end to Prague for thesis defense. CED will have two domestic trips for similar purposes. Orientation will be based out of Tacoma, Washington. The thesis defense will take place in a different American city to be determined later. Likely candidates for the first thesis defense location which are rich with community development history include Pittsburgh, Oakland, or Santa Fe.

The CED degree provides an opportunity to address a challenge that ICD confronts. The online campus replaces the in-person class dynamic with asynchronous forum posts and responses. This is insufficient, but since the program is global there are always students from a wide variety of time zones. Live, virtual sessions have proven difficult to schedule sustainably. CED will have required live 2-hour virtual sessions in lieu of forums at least twice per month. This should improve the cohort dynamic and overall program experience.

CED Graduate Certificate

The cornerstone classes for CED are Community Development, Economic Development, and Advocacy and Policy. These classes will be combined into a 9-credit graduate certificate in Community Economic Development. The class descriptions remain the same, but the overall certificate program outcomes are distinct from the master's degree to reflect the difference in learning if a student does not take the other classes:

- Constructively assessing and evaluating a community's needs and opportunities
- Collaboratively designing and managing approaches to local community and economic development
- Engaging local non-profits, faith communities, and other community stakeholders in advocacy and policy work

Economic Development Syllabus⁵

Northwest University
College of Social and Behavioral Sciences
Master of Arts in Community Economic Development

Economic Development - GLST XXXX
Online
Fall 2023

Instructor: Brian Humphreys

Office: 6710 108th Ave. Kirkland WA 98033

Phone: 253-486-6381

E-mail: brian.humphreys@northwestu.edu

Office Hours:

Please call, text or e-mail anytime;

E-mail or text is the best way to reach me and I will try to respond within 24 hours.

Required Texts:

Fikkert, Brian & Kopic, Kelly M. *Becoming Whole: Why the Opposite of Poverty isn't the American Dream*. 2019.

ISBN: 978-0-8024-0158-8

Garner, Jay & Patten, Ross. *Economic Development is still not for Amateurs!* (2nd Ed.). 2022.

ISBN 13: 9798666846582

Wade, Neal & Smith, Bill. *Agents of Economic Development: An Essential Guide for Navigating Good, Bad, and Uncertain Times*. 2020.

ISBN: 9798686309142

⁵ Boilerplate syllabus language regarding academic honesty, attendance, communication policies, late work, grading timeframes, and course evaluations are not included.

Other Required Resources (Excerpts Uploaded to Discovery)

DeLong, J. Bradford. *Slouching Toward Utopia: An Economic History of the Twentieth Century*. 2022.

ISBN: 978-0-465-01959-5

Finn, Daniel K. *Faithful Economics: 25 Short Insights*. 2021.

ISBN: 978-1-5064-7279-9

Loomis, Erik. *A History of America in Ten Strikes*. 2018.

ISBN: 978-1-62097-162-8

Paul, Jean-Michael. *The Economics of Discontent: From Failing Elites to the Rise of Populism*. 2019.

ISBN: 978-981-14-1730-6

Reich, Robert B. *The System: Who Rigged It, How We Fix It*. 2020.

ISBN: 978-15290-43716

Shiller, Robert J. *Narrative Economics: How Stories Go Viral & Drive Major Economic Events*. 2019.

ISBN 13: 978-0-691-18229-2

Sperling, Gene. *Economic Dignity*. 2020.

ISBN: 978-1-9848-7987-5

Course Description:

This course provides an overview of national economics and best practices in the economic development sector.

Course Overview:

A living wage job is a critical component of almost all development strategies, in both urban and rural settings. A good job is either the goal of a development project, or a required component to make other outcomes sustainable. Students learn the

practical and philosophical terms related to national and global economic systems. This includes the ongoing effects of globalization and its impact on work and jobs in local, national, and global economies. Students also learn best practices in regional economic development and public/private partnerships.

Course Outcomes:

By the end of the course, you should be able to:

- ❖ Articulate different economic systems and their respective strengths and unintended consequences
- ❖ Articulate a philosophy/theology of work
- ❖ Identify and communicate competencies required to attain living wage jobs
- ❖ Build relationships with private sector stakeholders and execute public/private partnerships
- ❖ Demonstrate the ability to engage in the topic of globalization and its impact on economics, families, and communities

Grading:

Point Scale

Item	Points
Applied Learning Activities (6 @ 100)	600
Summative Project	350
Participation	25
Course Evaluation	25
TOTAL	1000

Grading Scale:

A	100-94%	C	76-74%
A-	93-90%	C-	73-70%
B+	89-87%	D+	69-67%
B	86-84%	D	66-64%
B-	83-80%	D-	63-60%

C+ 79-77% F 59% and below

Course Components:

Class Sessions

Class sessions will be used for a variety of purposes, including:

1. Providing the student with an opportunity to seek answers to questions that have arisen while reading the course materials.
2. Providing the instructor with an opportunity to guide the students through an analysis of difficult concepts and present new material not contained in the textbook through lectures and experiential exercises.
3. Individual and group activities.

Exams

There are no exams in this course.

Applied Learning Activities: Reflection Papers

Reflection papers are to be written for each unit, based upon readings assigned for that topic. These papers are to be approximately 500-1000 words in length and are a reflection and critical thinking tool. It is to be both an intellectual and a personal response to the course materials. The purpose of these reflection papers is to provide a forum for you to 'think out loud' with the texts and articles you are reading. *Do not summarize content*, but rather engage and reflect on course content.

Please write a well-organized essay in MLA style, double-spaced, properly formatted and thoroughly edited.

Summative Project

See Unit 7 below.

Course Outline:

This outline is only an approximate guide. Specific dates are available on the Discovery site for the course, and you should trust that as your primary source of information about this course. Dates for particular topics may change and material may be added or deleted.

Unit One: Introduction to Economic Development

Course Outcomes Addressed:

- ❖ Articulate different economic systems and their respective strengths and unintended consequences
- ❖ Demonstrate the ability to engage in the topic of globalization and its impact on economics, families, and communities

Reading:

Fikkert, Chs. 1, 2

Garner & Patten, Chs. 1-5

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

Applied Learning Activity (ALA): Unit 1 Reflection

What is one unexpected takeaway from both Fikkert and the Garner and Patten reading this week? Did these readings make you more or less enthusiastic about what this class will entail the rest of the way?

Unit Two: Development: Macroeconomic Theory**Course Outcomes Addressed:**

- ❖ Articulate a philosophy/theology of work
- ❖ Demonstrate the ability to engage in the topic of globalization and its impact on economics, families, and communities

Readings:

Fikkert, Chs. 3, 4

Garner & Patten, Chs. 6-10

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

ALA: Unit 2 Reflection

Identify three ways you can enhance your own "Charm Factor" according to Garner and Patten's advice? What is one way you can enhance your community's charm factor for economic development efforts more broadly?

Unit Three: Economic Development Boards & IEDC

Course Outcomes Addressed:

- ❖ Identify and communicate competencies required to attain living wage jobs
- ❖ Build relationships with private sector stakeholders and execute public/private partnerships
- ❖ Articulate different economic systems and their respective strengths and unintended consequences

Readings:

Fikkert, Chs. 5-7

Wade & Smith, Chs. 1-3

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

ALA: Unit 3 Reflection

Wade and Smith outline a general strategy to “prime” a community for economic development efforts. How would you specifically apply this general strategy in your community, especially in a low-income community?

Unit Four: Workforce Development & WIOA

Course Outcomes Addressed:

- ❖ Identify and communicate competencies required to attain living wage jobs
- ❖ Build relationships with private sector stakeholders and execute public/private partnerships
- ❖ Demonstrate the ability to engage in the topic of globalization and its impact on economics, families, and communities

Readings:

Fikkert, Chs. 8-10

Wade & Smith, Chs. 4-6

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

ALA: Unit 4 Reflection

Now that you have completed Fikkert's book, what are your three most significant takeaways, and what is one area of disagreement you have with Fikkert?

Unit Five: Economic Data and Data Visualization

Course Outcomes Addressed:

- ❖ Identify and communicate competencies required to attain living wage jobs
- ❖ Build relationships with private sector stakeholders and execute public/private partnerships

Readings:

Wade & Smith, Chs. 7-10

DeLong, J. Bradford, *Slouching Toward Utopia*, Chs. 1-2 (Uploaded to Discovery)

Sperling, Gene, *Economic Dignity*, Chs. 9-11 (Uploaded to Discovery)

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

ALA: Unit 5 Reflection

For your respective states, find the websites for the unemployment system and the WIOA workforce system. How does the data you can find align with Wade and Smith's evaluation of the uses and limitations of data? What data can you find that might inform the story of your community?

Unit Six: Partnering with Higher Education**Course Outcomes Addressed:**

- ❖ Articulate different economic systems and their respective strengths and unintended consequences
- ❖ Identify and communicate competencies required to attain living wage jobs
- ❖ Build relationships with private sector stakeholders and execute public/private partnerships
- ❖ Demonstrate the ability to engage in the topic of globalization and its impact on economics, families, and communities

Readings:

Colburn, Gregg. *Homeless is a Housing Problem*, Ch. 1 (Uploaded to Discovery)

Loomis, Erik. *A History of American in Ten Strikes*, Chs. 4-6 (Uploaded to Discovery)

Strong, Mark. *Who Moved My Neighborhood?*, Chs. 1-2 (Uploaded to Discovery)

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

ALA: Unit 6 Reflection

Do some investigation and find the technical or community college closest to your community. Spend some time reviewing some of the programs, and pay attention to how/whether that institution identifies living wage jobs for programs that stand out to you. What did you learn, and how might you apply the advice from Colburn and Strong to partner with this institution?

Unit Seven: Conclusion

Summative Project Due

For your final project you will write an economic development project proposal for a specific community you identify. This proposal must be at least 3,000 words and include citations from the three main books as well as at least three additional required resources from this course. In this proposal you must identify the following stakeholders from the community and discuss how you would partner with them:

- Economic development board or similar organization
- Technical or community college, or other higher education institution
- A local faith community
- A local community-based organization
- A local public institution (municipal department, health department, etc.)
- A private sector stakeholder or organization

Advocacy and Policy for Development Syllabus⁶

Northwest University
College of Social and Behavioral Sciences
Master of Arts in Community Economic Development

Advocacy and Policy for Development - GLST XXXX
Online
Spring 2024

Instructor: TBD

Office: 6710 108th Ave. Kirkland WA 98033

Phone:

E-mail:

Office Hours:

E-mail or text is the best way to reach me and I will try to respond within 24 hours.

Required Texts:

Hart, Drew G. *Who Will Be A Witness: Igniting Activism for God's Justice, Love, and Deliverance*. 2020.
ISBN: 9781513806587

Mazzucato, Mariana. *The Entrepreneurial State: Debunking Public vs. Private Sector Myths*. 2015.
ISBN: 9780857282521

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links

⁶ Boilerplate syllabus language regarding academic honesty, attendance, communication policies, late work, grading timeframes, and course evaluations are not included.

to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

Course Description:

This course explores best practices in building relationships between community leaders and elected officials to achieve outcomes with maximum benefits and minimal unintended consequences in communities.

Course Overview:

From streetlights and sidewalks to housing and policing, a civically minded community is mutually beneficial for citizens and elected officials. Policies and investments at the local, county, state, and national levels affect communities in both expected and unintended ways. Achieving the right balance in low-income communities is especially complicated. Students will learn basic civics, best practices in policy development, and best practices in cultivating relationships with elected officials who write and support policies.

Course Outcomes:

By the end of the course, you should be able to:

- ❖ **Identify the major components of a local American municipal system**
- ❖ **Demonstrate a knowledge of best practices in advocating for community-driven policies**
- ❖ **Demonstrate a knowledge of how to cultivate relationships with local elected officials**
- ❖ **Translate community needs into realistic, achievable policy recommendations**
- ❖ **Engage churches and local faith communities in advocacy and policy work**

Grading:

Point Scale

Item

Points

Applied Learning Activities (6 @ 100)	600
Summative Project	350
Participation	25
Course Evaluation	<u>25</u>
TOTAL	1000

Grading Scale:

A	100-94%	C	76-74%
A-	93-90%	C-	73-70%
B+	89-87%	D+	69-67%
B	86-84%	D	66-64%
B-	83-80%	D-	63-60%
C+	79-77%	F	59% and below

Course Components:

Class Sessions

Class sessions will be used for a variety of purposes, including:

1. Providing the student with an opportunity to seek answers to questions that have arisen while reading the course materials.
2. Providing the instructor with an opportunity to guide the students through an analysis of difficult concepts and present new material not contained in the textbook through lectures and experiential exercises.
3. Individual and group activities.

Exams

There are no exams in this course.

Applied Learning Activities: Reflection Papers

Reflection papers are to be written for each unit, based upon readings assigned for that topic. These papers are to be approximately 500-1000 words in length and are a reflection and critical thinking tool. It is to be both an intellectual and a personal response to the course materials. The purpose of these reflection papers is to provide

a forum for you to 'think out loud' with the texts and articles you are reading. *Do not summarize content*, but rather engage and reflect on course content.

Summative Project

See Unit 7 assignment description.

Course Outline:

This outline is only an approximate guide. Specific dates are available on the Discovery site for the course, and you should trust that as your primary source of information about this course. Dates for particular topics may change and material may be added or deleted.

Unit One: Advocacy and Public Policy for Community Development

Course Outcomes Addressed:

Reading:

Hart, Foreward, Intro, Chs. 1-2

Mazzucato, Intro, Chs. 1-2

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

Applied Learning Activity (ALA): Unit 1 Reflection

See instructions for Applied Learning Activities earlier in this syllabus.

Forum Discussion 1.1: Getting Beyond Rhetoric

Initial Post:

Political rhetoric around “letting markets solve our problems” and “getting government out of the way” is pervasive in the United States and many other places around the world. Mazzucato is challenging us to think differently about this. How does what she’s addressing square with your experience?

In your initial post, aim for at least 200 words, crafted with thoughtful, thought-provoking writing. Good initial posts usually include some sort of external support, such as references to the course resources when applicable, and possibly to sources you bring in from outside the course material. Be sure to include an MLA-formatted citation of these supporting sources at the end of your post. Support your ideas, display authenticity in your responses, and make room for others to engage and respond to you.

Response Posts:

After reviewing some of your peers’ contributions to the forum discussion, choose two and either a) comment on a new insight that you gained from your peers’ commentary, or b) offer a critique or a well-developed question based on something that your peers have written.

In your responses to others, always be civil and kind; you may opt to probe with further questions, or present alternative points of view for further discussion. Never hesitate to engage in a conversational exchange beyond the basic three-post parameters of the forum if you find a topic interesting. If applicable, be sure to cite the texts you refer to by page number, or per MLA guidelines for e-books.

Post to the forum by Thursday at 11:55 PM PST. Your responses to peers are due by Saturday at 11:55 PM PST.

Forum Discussion 1.2: Things Governments Do

Initial Post:

Spend time looking over the “things governments do” appendix of Badach’s “A Practical Guide to Policy Analysis”. What things on this list surprise you?

In your initial post, aim for at least 200 words, crafted with thoughtful, thought-provoking writing. Good initial posts usually include some sort of external support, such as references to the course resources when applicable, and possibly to sources you bring in from outside the course material. Be sure to

include an MLA-formatted citation of these supporting sources at the end of your post. Support your ideas, display authenticity in your responses, and make room for others to engage and respond to you.

Response Posts:

After reviewing some of your peers' contributions to the forum discussion, choose two and either a) comment on a new insight that you gained from your peers' commentary, or b) offer a critique or a well-developed question based on something that your peers have written.

In your responses to others, always be civil and kind; you may opt to probe with further questions, or present alternative points of view for further discussion. Never hesitate to engage in a conversational exchange beyond the basic three-post parameters of the forum if you find a topic interesting. If applicable, be sure to cite the texts you refer to by page number, or per MLA guidelines for e-books.

Post to the forum by Thursday at 11:55 PM PST. Your responses to peers are due by Saturday at 11:55 PM PST.

Applied Learning Assignment: Unit 1 Reflection

In an area of community development you care about, what are some areas where you think the community would benefit from advocating for policy change? Please generate three advocacy ideas in your paper.

Unit Two: Development: Identifying Targets for Policy Reform

Course Outcomes Addressed:

Readings:

Hart, Ch. 3

Mazzucato, Chs. 3-4

Brinkerhoff and Crosby, Chs. 1-2

Power Mapping, <https://commonslibrary.org/guide-power-mapping-and-analysis/>

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

Forum Discussion 2.1: The Hart of the Matter*Initial Post:*

Hart is often both sharply critical of the church and intensely hopeful that there's a way forward for the church to be on the side of justice. Do you relate to Hart's reflections? Do you think he's too harsh or too gentle with the church? Are there things you're equally critical of or hopeful for?

In your initial post, aim for at least 200 words, crafted with thoughtful, thought-provoking writing. Good initial posts usually include some sort of external support, such as references to the course resources when applicable, and possibly to sources you bring in from outside the course material. Be sure to include an MLA-formatted citation of these supporting sources at the end of your post. Support your ideas, display authenticity in your responses, and make room for others to engage and respond to you.

Response Posts:

In your responses to others, always be civil and kind; you may opt to probe with further questions, or present alternative points of view for further discussion. Never hesitate to engage in a conversational exchange beyond the basic three-post parameters of the forum if you find a topic interesting. If applicable, be sure to cite the texts you refer to by page number, or per MLA guidelines for e-books.

Post to the forum by Thursday at 11:55 PM PST. Your responses to peers are due by Saturday at 11:55 PM PST.

Applied Learning Assignment: Unit 2 Reflection

Think about an issue that a community you care about is facing. It could be one of the ones you wrote about for the last ALA, but doesn't have to be. Spend some time creating a power map for the issue, and then write a 500 word explanation of your map including why you chose the type of map that you used and outlining why potential targets are in the locations they are on the map.

Unit Three: Coalition-Building and Stakeholder Engagement

Course Outcomes Addressed:

Readings:

Hart, Chs. 4-5

Brinkerhoff and Crosby, Chs. 3-4

501c's

501c3s [https://ballotpedia.org/501\(c\)\(3\)](https://ballotpedia.org/501(c)(3))

501c4s [https://ballotpedia.org/501\(c\)\(4\)](https://ballotpedia.org/501(c)(4))

501c5s [https://ballotpedia.org/501\(c\)\(5\)](https://ballotpedia.org/501(c)(5))

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

Forum Discussion 3.1: Org Matching

Initial Post:

On an advocacy campaign you work for, you're partnering with Moms Rising (a 501c4) and MomsRising Education Fund (a 501c3). You're hoping to put on a series of educational events that will supplement an effort to expand state requirements for paid family leave. Your campaign targets are largely at the

state level. You're also seeking foundation funding for educational events throughout the campaign. Which organizations do you tap for which projects? What constraints might you have to consider?

In your initial post, aim for at least 200 words, crafted with thoughtful, thought-provoking writing. Good initial posts usually include some sort of external support, such as references to the course resources when applicable, and possibly to sources you bring in from outside the course material. Be sure to include an MLA-formatted citation of these supporting sources at the end of your post. Support your ideas, display authenticity in your responses, and make room for others to engage and respond to you.

Response Posts:

In your responses to others, always be civil and kind; you may opt to probe with further questions, or present alternative points of view for further discussion. Never hesitate to engage in a conversational exchange beyond the basic three-post parameters of the forum if you find a topic interesting. If applicable, be sure to cite the texts you refer to by page number, or per MLA guidelines for e-books.

Post to the forum by Thursday at 11:55 PM PST. Your responses to peers are due by Saturday at 11:55 PM PST.

Applied Learning Assignment: Unit 3 Reflection

Brinkerhoff and Crosby encourage citizen participation in the policy reform process. Considering a policy change that a community you work with needs (feel free to reference work from your power map or first ALA, or draft a new idea!), what could you do to increase participation from folks you would want to invest in policy change? Consider the guidance in box 3.3 and 3.4 in the Brinkerhoff and Crosby reading.

Unit Four: Coalition Building and Community Partnerships

Course Outcomes Addressed:

Readings:

Hart, Ch. 6

Mazzucato, Chs. 5-6**Brinkerhoff and Crosby, Chs. 5-6****Other Required Reading, Listening, Viewing:**

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

Forum Discussion 4.1: The State's Role*Initial Post:*

Mazzucato challenges us to think with more intention about the positive role of the state in the economy. What parts of her writing are you wrestling with or appreciating?

In your initial post, aim for at least 200 words, crafted with thoughtful, thought-provoking writing. Good initial posts usually include some sort of external support, such as references to the course resources when applicable, and possibly to sources you bring in from outside the course material. Be sure to include an MLA-formatted citation of these supporting sources at the end of your post. Support your ideas, display authenticity in your responses, and make room for others to engage and respond to you.

Response Posts:

In your responses to others, always be civil and kind; you may opt to probe with further questions, or present alternative points of view for further discussion. Never hesitate to engage in a conversational exchange beyond the basic three-post parameters of the forum if you find a topic interesting. Be sure to cite the texts you refer to by page number or per MLA guidelines for e-books.

Post to the forum by Thursday at 11:55 PM PST. Your responses to peers are due by Saturday at 11:55 PM PST.

Applied Learning Assignment: Unit 4 Reflection

Your community is considering an advocacy campaign to segment off part of its electric grid into a public utility district. The community argues the public grid will be cheaper and greener more quickly than the company servicing the area and that having community accountability for their power system will be a positive step. What stakeholders should they consider? Please develop a stakeholder matrix with 12-15 stakeholders and write 300-500 words explaining what stakeholders you considered and why.

Unit Five: Analyzing Policy Positions

Course Outcomes Addressed:

Readings:

Hart, Ch. 7

Mazzucato, Ch. 7

Brinkerhoff and Crosby, Ch. 7

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

Forum Discussion 5.1: Hot Topics

Initial Post:

Pick a hot topic policy in your state, city, county, or country and answer questions 1, 2, 3, 5, 6, and 10 from the policy characteristics questionnaire Brinkerhoff and Crosby offer. In your responses, add to others analysis or pose questions to each other about the analysis you did.

In your initial post, aim for at least 200 words, crafted with thoughtful, thought-provoking writing. Good initial posts usually include some sort of external support, such as references to the course resources when applicable, and possibly to sources you bring in from outside the course material. Be sure

to include an MLA-formatted citation of these supporting sources at the end of your post. Support your ideas, display authenticity in your responses, and make room for others to engage and respond to you.

Response Posts:

In your responses to others, always be civil and kind; you may opt to probe with further questions, or present alternative points of view for further discussion. Never hesitate to engage in a conversational exchange beyond the basic three-post parameters of the forum if you find a topic interesting. Be sure to cite the texts you refer to by page number or per MLA guidelines for e-books.

Post to the forum by Thursday at 11:55 PM PST. Your responses to peers are due by Saturday at 11:55 PM PST.

Applied Learning Assignment: Unit 5 Reflection

In his writing this week, Hart challenges the church to think about economic ethics. If you were to offer some guidance to the church about what a better economic ethic would look like, what advice or suggestions would you give?

Unit Six: Mapping Institutions

Course Outcomes Addressed:

Readings:

Hart, Ch. 8

Mazzucato, Ch. 8

Brinkerhoff and Crosby, Chs. 8-10

Other Required Reading, Listening, Viewing:

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

Forum Discussion 6.1: Economic Models

Initial Post:

Mazzucato outlines the way the labor market works in two different situations – the “old economy business model” and the “new economy business model”. Today there’s a constant battle between app based employees and their employers over their employee classification and benefits. Is there a balance to be struck between an old economy business model view of employees where workers stay in the same job for many years and a new economy business model that treats workers as though they’re disposable?

In your initial post, aim for at least 200 words, crafted with thoughtful, thought-provoking writing. Good initial posts usually include some sort of external support, such as references to the course resources when applicable, and possibly to sources you bring in from outside the course material. Be sure to include an MLA-formatted citation of these supporting sources at the end of your post. Support your ideas, display authenticity in your responses, and make room for others to engage and respond to you.

Response Posts:

In your responses to others, always be civil and kind; you may opt to probe with further questions, or present alternative points of view for further discussion. Never hesitate to engage in a conversational exchange beyond the basic three-post parameters of the forum if you find a topic interesting.

Post to the forum by Thursday at 11:55 PM PST. Your responses to peers are due by Saturday at 11:55 PM PST.

Applied Learning Assignment: Unit 6 Reflection

Create a political or institutional map for an issue within a community you care about, consider yourself a member of, or want to work with in the future. Then write 300--500 words explaining why you included certain institutions in specific locations on your map.

Unit Seven: Creating Economics that Work

Course Outcomes Addressed:

Readings:**Hart, Ch. 9****Mazzucato, Chs. 9-10****Brinkerhoff and Crosby, Chs. 11-12****Other Required Reading, Listening, Viewing:**

(Instructor, please add 3-5 additional required resources per unit before the course opens to students for the semester that are less than one year old and will engage the students with current issues in the sector. Upload PDF's or links to Discovery. Use the hours calculator rubric to ensure these resources total no more than 3-4 hours each week. You may ask Brian for recommendations for any particular unit.)

Forum Discussion 7.1: Advocacy as Love*Initial Post:*

Hart suggests that at the center of Christian advocacy and policy is love. For the advocacy area you're focused on, what does it look like to live that out?

In your initial post, aim for at least 200 words, crafted with thoughtful, thought-provoking writing. Good initial posts usually include some sort of external support, such as references to the course resources when applicable, and possibly to sources you bring in from outside the course material. Be sure to include an MLA-formatted citation of these supporting sources at the end of your post. Support your ideas, display authenticity in your responses, and make room for others to engage and respond to you.

Response Posts:

In your responses to others, always be civil and kind; you may opt to probe with further questions, or present alternative points of view for further discussion. Never hesitate to engage in a conversational exchange beyond the basic three-post parameters of the forum if you find a topic interesting.

Post to the forum by Thursday at 11:55 PM PST. Your responses to peers are due by Saturday at 11:55 PM PST.

Applied Learning Assignment: Unit 7 Reflection

Mazzucato outlines various industries that received significant government funding. Many of those companies aren't being taxed at all or paying much in the way of royalties for the products they create. Mazzucato outlines her own solutions. What do you think of them? Are there suggestions (even less drawn out and thought-out ones) that you might add?

Unit Eight: Summative Project

Campaign Plan or Policy Proposal

For your final assignment, please draft a campaign plan or a policy proposal for a community you care about, consider yourself a member of, or want to work with in the future. Please get your campaign topic approved by the professor. As part of this assignment, you must:

- Draft the policy proposal or campaign plan
- Include a power map
- Include a stakeholder matrix
- Include an institutional/political map
- Submit a 1,000-word explanation of why the campaign or the policy are important for the community, how you chose targets, and how you chose stakeholders

Marketing

The School of Global Studies employs a full-time Director of Student Services who has some recruiting responsibilities, and the university has a marketing department. However, it was discovered during the development of this degree that the university's marketing strategy was could be enhanced for graduate programs. The current campaign is primarily designed to attract more undergraduate applicants who might be looking for a thoroughly Christian four-year campus experience. Graduate students are less immersed in the university experience because they typically live off campus or in another state, have full-time jobs, and often have spouses and children. They are, on average, more discerning about programs that will be transformative as well as attractive to prospective employers. Therefore, a significant part of this project included developing marketing content and strategies specifically for the new CED degree.

The CED website was completed at the end of October 2022 and went live right around the 1st of November. There were no inquiries for the month of November, so the website traffic data for the new sites was pulled. There was almost no traffic activity for the month. I created two Facebook campaigns, one that focused on a 50-mile radius around the Kirkland campus that emphasized the on-campus program, and a national campaign which highlighted the online program. A screenshot of this campaign is in Appendix A. I also created an identical campaign for LinkedIn and Google Ads. Snapshots of traffic to the websites and inquiries from the campaigns are also in Appendix A.

The result of the campaigns was hundreds of website visits and 30 inquiries for both programs. Whether these inquiries become applications started or enrollments is yet to be seen, but it is a more promising result than the CED site traffic data without the campaigns.

Other CED Work

ALUMNI ENGAGEMENT

One initial idea for the name of this new degree was Urban Community Development. The thinking was the challenges in more urban settings are incredibly challenging, but at least some of the strategies are clearer. There tend to be more employers with living wage jobs, more technical colleges, more cities with higher-density housing, fast internet connections, etc. However, rural settings are almost more challenging with more employers continuing to reduce their labor force through outsourcing or automation. Fortunately, I realized the risk I was building a new degree tailored to my preferences and not the result of the research I have been conducting. I decided to engage 40 ICD alumni to edify and affirm the program.

The alumni identified were from various cohorts, ages, ethnicities, and settings. All the alumni agreed this economic peacemaking focus was the right transition for the School of Global Studies. However, many of those alumni work in rural settings and pushed back to the urban emphasis. This led to the community economic development language which is more appropriate, and more attractive to employers from both settings. Notes from the alumni engagement process are in Appendix B.

NORTHWEST UNIVERSITY LEADERSHIP AND FACULTY

Getting the CED approved and accredited required several layers of administrative edits and approvals. First, the Dean of the College of Social and Behavioral Sciences in which the School of Global Studies is housed was approached. Then, the university's Provost evaluated the concept. That led to a formal proposal that went to the university's Board of Directors, then a smaller committee of faculty who review new curricula and programs, and then the full idea was presented at a meeting of the entire faculty who reviewed the program and curricula, made recommendations, and voted. In total this was about 80 people reviewing all the work as it progressed, making recommendations or edits, and ultimately voting to approve the process.

The degree also was reviewed by the Northwest Commission on Colleges and Universities which is the primary accrediting for NU programs. By the time the degree was ready to go to them for review, all the recommendations from the NU faculty had been incorporated so that the process was very quick. Sample documents that were submitted to be reviewed by the council of all the faculty are in Appendix C.

COURSE SEQUENCING

The hours required to develop a marketing campaign were substantial and unexpected, but the time that went into figuring out the correct sequence of courses for CED was the most technically challenging aspect of this project. The original idea was to have more overlap with the ICD degree to minimize costs, but that was unrealistic. It turns out one cannot simply adopt the same schedule and switch out a few classes for others. The courses that needed to be switched out did not work for the CED sequencing. Certain classes simply must be taken at certain times. Research must precede Fieldwork which must precede Thesis. Community Development, Economic Development, and Advocacy and Policy must be taken in sequence. However, the goal remained to keep at least 50% of classes the same since the degree was proposed to the university with a cost-savings component in mind. There are other details such as the number of credits and seat time international students must have to justify a visa, which was another complicating factor. It took a great deal of work to figure out course sequencing for both programs. A document detailing the complexity of this work is in Appendix D.

INNOVATIVE PARTNERSHIPS

The new degree provided an opportunity to excite potential partners. Two partners are particularly aligned with the CED degree content and ethos: Accord Network and the Christian Community Development Association (CCDA). Accord is a network of Christian international relief and development agencies. CCDA is the largest and most respected network of Christian development agencies with a particular presence in the southern and northeastern regions of the United States.

I was trying to think of ways to incentivize employers to make their staff aware of the new CED degree. I created a new \$1,500 scholarship for employees of Accord member organizations or CCDA affiliates who are accepted into the CED program and maintain employment with the respective organizations for the duration of the master's degree. The scholarship will be offered in \$500 increments during the third, fourth, and fifth semesters of the program on the condition the employee conduct their thesis research and project at and/or with the sponsoring organization where they are employed. This provides a financial incentive for prospective students, and it may help employers with staff retention in addition to whatever benefits might arise from the thesis work itself. One of the MOU's with these partners is in Appendix E.

Money and Peacemaking

The original idea for the book was 11 chapters and 150 pages. However, since the requirements of the project are more than satisfied with just the new CED degree, I was able to rethink what this book needs to be. Realistically, it should be eight chapters and closer to 120 pages. The new list of chapters is as follows:

1. Blessed are the Peacemakers
 - Several stories and content that introduce the book.
2. Devoured Houses
 - Stories and content describing the economic challenges at the community level.
3. The Golden Calf Bull
 - A macroeconomics look at how the economy does not work for many people.
4. The Planks in Our Eyes
 - Related topics related to equity, as well as unintended consequences if we are successful, that influence economic peacemaking strategies.
5. The Resilient Peacemaker
 - Strategies to endure and thrive while doing this challenging work.
6. Local Peacemaking
 - Practical descriptions for local strategies.
7. National Peacemaking
 - Descriptions of larger national issues to consider supporting.
8. Greater Things
 - A call to think much bigger and bolder ambitions for the glory of the Father than just getting involved in economic development.

Draft language for chapter 1 is included in Appendix F.

Assessment

Two of the assessment criteria have to do with getting the CED degree approved by the NU leadership and the faculty. This process proceeded smoothly and was successful. The 9-credit graduate certificate was also reviewed and approved in addition to the degree. The CED degree was also approved for the university's "BA-MA" program. Undergrad students at NU can start taking the CED program part-time while they finish their undergraduate degrees. This process required two presentations, in October and November 2022, to the full council of all 60 faculty members. Both times the faculty reviewed all the documents and made minor recommendations, but approved all the documents and marketing language.

Three of the assessment outcomes have to do with marketing and enrollments. The original goal was to offer a "soft" launch in January 2023 and have five students start, with a full cohort joining them for the May 2023 launch. This was complicated by the challenges with the marketing campaign. The website for the new CED degree was ready in October, but I did not realize I needed to craft my own marketing campaign until Thanksgiving week. That did not leave enough time for prospective students to learn about the program and then get all the way through the application and interview process with all the documentation and transcripts required. There is CED student

who started in January, but that is a current ICD student who is excited about the new program and transferred. However, for the month of December, there were 30 inquiries and 12 applications started. The campaign leading up to May will begin in February 2023. The number of applications and the number of inquiries were satisfactory, but the number of students starting in January was less than the goal. However, the total number of inaugural students should be made up for with May enrollments.

The complexity of making the CED degree a reality delayed the timeline for a draft manuscript for the *Money and Peacemaking* book. The original goal was to have five peers and content experts review the manuscript. Those five who were identified have reviewed the outline and the first two chapters of content so far. Their feedback was generally positive but incomplete because they acknowledge the delayed timeline. They are committed to review the full draft in September 2023 when they will provide more detailed feedback.

Overall, the status of this project is a new, accredited master's degree, which is fully approved and embedded in the NU systems. There are new curricula and marketing content which have been approved, and the program is ready to enroll students. While the manuscripts and the marketing leading up to May 2023 are longer-term goals, completing the steps so far is a significant accomplishment. The next steps regarding the marketing and the manuscript are discussed in the Project Launch Plan.

Project Launch Plan

Doctoral Project Description

NPO Statement: Christian leaders struggle to understand how to address complex, ever-changing socioeconomic needs. If solved, the church would thrive and better address needs in the community.

This project is a new, accredited master's degree in Community Economic Development (CED) offered by Northwest University (NU) that will launch in May 2023. A major component of this new degree is two new cornerstone classes which were also created as part of this project: Economic Development, and Advocacy and Policy for Development.

A second stage of this project is a manuscript for a *Money and Peacemaking* book that could be used as a required text for the Economic Development class. The rigors of creating the new degree (which exceeded the 200 hours required for the project by itself) slowed down the writing of this book, so that goal is highlighted in this launch plan.

Audience

The target audience for the new degree are current or aspiring Christian leaders who want to address socioeconomic challenges in their respective communities. The department which will house the new degree is also entering its 16th year offering a master's in International Community Development. Over the past five years there has been decreasing inquiries and applications coming from domestic applicants while the number of international applicants has remained steady. Further investigation revealed the current generation of young Christian leaders are not thinking about fulfilling the Great Commission in terms of international missions work because they have grown up seeing the pain in their own communities and aspire to love their neighbors by addressing felt needs in more domestic settings. The new degree is intended to attract and equip those leaders.

The audience must also be aspiring students who have attained, or are close to attaining, an undergraduate degree which would make them eligible to enroll in this graduate degree program.

Northwest University has a marketing department which tries to raise awareness more broadly among prospective students actively searching for a graduate degree. Additionally, I have been experimenting with a social media marketing campaign that uses Facebook, LinkedIn, and Google Ads. I also plan to record short videos and write blog post content which has proven to be effective at exciting prospective applicants when they visit the website. The website for the new degree is currently live.

Development Plan

February 6, 2023: Relaunch targeted marketing campaign for the May 2023 cohort.

- Goal: 50 inquiries and 25 applications started by May 1st, 2023.

February 24, 2023: Marketing videos are edited and uploaded to the website.

- Goal: Three videos, each approximately one minute.
- Goal: Two blog posts based on video content.

February 24, 2023: Submit new Storytelling curriculum to the council of faculty members for approval.

- Goal: One curriculum approved with edits.

May 1st, 2023: Students are enrolled in the inaugural CED cohort.

- Goal: 15 students enrolled.

May 15th, 2023: Complete *Money and Peacemaking* draft.

- Goal: First draft completed by August 28th, 2023.
- Goal: Five peers provide feedback and edits by September 29th, 2023.

December 15th, 2023: Complete first Economic Development class.

- Goal: Receive actionable feedback from the first students to pass this class.

April 19th, 2023: Complete the first Advocacy and Policy for Development class.

- Goal: Receive actionable feedback from the first students to pass this class.

May 1st, 2024: Students are enrolled in the second CED cohort.

- Goal: 20 students enrolled.

September 1st, 2024: Adopt *Money and Peacemaking* for Economic Development course.

- Goal: One completed book.

May 4th, 2025: Graduate the first CED cohort.

- Goal: 12 students graduate from CED.

Development Process

The CED degree will regularly collect evaluation data according to the university's policies. Each class will be evaluated by every student at the end of each semester. There is an overall program evaluation students complete at the end of their second year. I must also submit annual reports and data to the accreditors.

As the director of both community development degrees, I am working on building a more proactive and collaborative alumni network. That network will also be helpful in continuing to evaluate the relevance and effectiveness of the individual skills, courses, and the overall program.

The success of the degree itself is also self-evaluative. If students inquire, apply, and enroll, the program will continue to exist. If it fails to attract students and revenue, it will be shut down.

The five peers I have identified to evaluate the manuscript have also committed to review the draft in September 2023 after I spend the summer continuing to work on the draft.

Appendix A— Milestone 1 The NPO Charter

PERSONAL RESEARCH MANIFESTO

I commit to approach my research into the NPO with eagerness, minimal ego, an open mind, active listening, and an awareness of my own political, social and spiritual biases.

NPO STATEMENT

Christian leaders struggle to understand how to address changing socioeconomic felt needs. If solved, the church would thrive and better address needs in the community.

NPO SCOPE AND CONSTRAINTS

By the end of this doctorate program, a curriculum will exist to train Christian leaders to understand the socioeconomic felt needs in many American communities and how to mobilize faith communities to meet those needs. This could be a class in an existing master's program, or it could be a standalone curriculum that could be accessed online or through a training manual. Further research will clarify additional costs, boundaries and opportunities.

NPO CONTEXT

The NPO ministry may include any Christian who wants to be better equipped to meet increasingly complex needs in communities, but the primary ministry is Christians who aspire to become missionaries and understand the United States might be the most appropriate 21st century mission field. It may be assumed this ministry skews younger, white and from middle-to-upper income classes, both men and women. Although overall the diversity of the ministry should reflect the diversity of the communities.

ROOT CAUSES

The root cause for the NPO ministry is the increasing awareness of the destructive history of Western colonialism and American capitalism that redirects would-be Christian leaders from international missions to domestic issues. The root cause for the NPO scope is the increasing complexity and severity of the effect of globalization on communities Christians are trying to serve and love.

DISCOVERY WORKSHOP STAKEHOLDERS

1. Local Christian father and activist
2. South African Christian, university employee and community development practitioner
3. Church leader and director for a local nonprofit
4. Incarnational ministry leader and marketing manager
5. Campus ministry director and faith-based psychologist
6. Pastor, editor and pop culture writer

ONE-ON-ONE INTERVIEWS

My interviews included the executive director for an international faith-based leadership training nonprofit organization, a director for a national Christian social action organization, and the president of a network of urban-focused Christian leadership organizations.

3–5 KEY BIBLICAL TEXTS

James 2:14-17; John 17:15-19; Acts 4:32-37; Jeremiah 29:7; 2 Timothy 2:24-25

ACADEMIC RESOURCES

Within my field of research, primary voices include Brian McLaren, writer and community activist; Robert Reich, economist and writer; John Bryant, writer and nonprofit leader; Tim Keller, pastor and writer; Bryant Meyers, theologian and writer; Bill McKibben, writer; Graham Hill, theology professor and church planter; and Jim Martin, writer and vice president of International Justice Mission. Other areas of research include 21st century missions and ministry, economic inequality and the social determinants of health, best practices in community & economic development, best practices in political advocacy and policy, and existing faith-based training programs that might benefit from this curriculum.

APPENDIX A

DISCOVERY WORKSHOP DESCRIPTION

My discovery session was divided into two virtual options at 9:00am on Saturday October 17th and Saturday October 24th. I had the participants fill out a survey before the virtual meetings to save time since virtual meetings can be taxing. The survey asked them to define the church's responsibility to its local community and then rate a list of 20 socioeconomic needs in terms of how significant each need is in their respective communities, how appropriate it is for the church to meet that need, and how comfortable/uncomfortable that need is to the church. For participants who were unable to attend I scheduled follow up conversations. The following participated:

1. Local Christian father and activist
2. South African Christian, university employee and community development practitioner
3. Church leader and director for a local nonprofit
4. Incarnational ministry leader and marketing manager
5. Campus ministry director and faith-based psychologist
6. Pastor, editor and pop culture writer

The question they were asked to come prepared to answer, after having filled out the survey, was "What are the first steps for the church to meet these needs?"

DISCOVERY STATEMENT

Considering Christian leaders who desire to address the socioeconomic felt needs in their communities,

we have discovered those needs are hard to understand and interconnected, which is caused by the increasing complexity and severity of the effects of globalization.

If solved, it would mean the church would thrive while meeting felt needs in communities.

CRITICAL INSIGHTS FROM DISCOVERY WORKSHOP

I had hoped the workshop would yield at least one or two needs that were consistently rated as being needed, appropriate for the church, yet uncomfortable for the church. That would create a clear direction. However, ratings varied highly. I tried to average the scores and see if any trends emerged, but it was still scattered. This affirms the overall point that socioeconomic needs are complex and intertwined, so much so that while there are national trends, at a local level needs can vary highly. The clearest insight is that a training curriculum would not be to address one specific issue, but train leaders to be ready to tackle whatever the local issues and context might be.

ONE-ON-ONE INTERVIEW DISCOVERIES

My interviews were highly disruptive, in a productive way. All three essentially asked the same question: “What is your ecclesiology?” or “What do you mean by the church?”. The more we dug into that question, the clearer it became that the target market is not the churches themselves because there is little collective action or advocacy that could take place. There are, however, proxies for the church that do/should work on its behalf. The organizations represented by my three interviewees are all examples. Perhaps the best route is to focus on training Christian leaders who might be thinking about missions or nonprofit organizations. They might

be the next generation of leaders engaged with these organizations that do endeavor to address socioeconomic needs, but many of those leaders are likely unaware of the need and opportunity.

SYNTHESIS

The workshop and interviews were quite different, yet the conclusions are compatible. The conclusion of the workshop was the needs in the community, the church's responsibility to address those needs, and the church's comfort with that work vary highly. The conclusion of the interviews was essentially, "It depends on your ecclesiology or who 'the church' is that might address socioeconomic needs", with a recommendation to focus on existing faith-based organizations that do community engagement/organizing and advocacy/policy work.

The NPO ministry, therefore, is Christian leaders and servants who are mission-oriented and not necessarily all lay-people in church communities. The work is to train them to understand the complexity of the socioeconomic needs communities are facing, and help prepare them to start or assume leadership roles in existing faith-based organizations.

NEXT STEPS

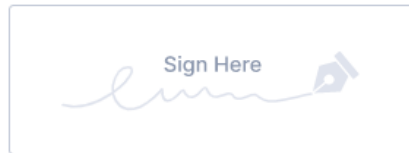
My research will need to go in three directions: the theology of 21st century ministry and missions, modern best practices in community & economic development, and modern best practices in advocacy and policy (local, state and national).

I will also need to continue to consider my own ecclesiology, especially in light of the political divisions within the American church. Is my NPO ministry equal parts white Christians and black and Hispanic Christians? Equal parts rural churches and urban churches? Do I tend to resonate more with conservative or progressive Christians, and is that a consideration for my NPO ministry or do I try to be balanced and resonate with both/all?

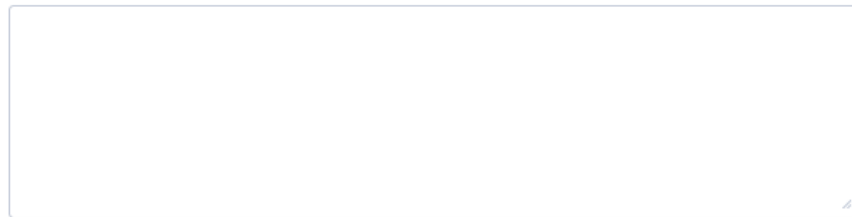
I will also need to consider whether this is a standalone training curriculum, or perhaps a class embedded in an existing program, especially a master's level degree program. I will need to reach out to potential program deans.

DISCOVERY WORKSHOP DOCUMENTATION

Signature

A rectangular box for a signature. Inside the box, the text "Sign Here" is centered above a stylized, light blue cursive signature. To the right of the signature is a small, light blue icon of a pen nib.

1. How would you define the responsibility of a church body to its local community?

A large, empty rectangular box for writing an answer. In the bottom right corner of the box, there is a small, light blue icon of a pen nib.

2. How do you believe your community (or a particular community in which you work or serve) would rate the severity of the following felt needs?

	Not a Need	Somewhat Needed	Unsure	Often Needed	Very Much Needed
Access to food	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to healthcare or behavioral healthcare (substance abuse and mental health)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Youth development and mentorship	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Racial justice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Climate change mitigation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other environmental sustainability issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reliable transportation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Affordable, adequate housing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Education (all ages)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gender equality	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
LGBTQ equality	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Crime/Violence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community walkability/accessibility (sufficient parks, clean streets, etc.)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to civic influence/voice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Higher wage jobs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Financial literacy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Media literacy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Digital literacy/Access to technology	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Police/Justice reform	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to safe, affordable child care	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. Of this same list of felt needs in the community, how would you rate the appropriateness of a church (of the broader Church) to involve itself in making sure they are met in the community?

	Not Appropriate	Somewhat Appropriate	Unsure	Often Appropriate	Very Much Appropriate
Access to food	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to healthcare or behavioral healthcare (substance abuse and mental health)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Youth development and mentorship	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Racial justice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Climate change mitigation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other environmental sustainability issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reliable transportation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Affordable, adequate housing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Education (all ages)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gender equality	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
LGBTQ equality	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Crime/Violence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community walkability/accessibility (sufficient parks, clean streets, etc.)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to civic influence/voice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Higher wage jobs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Financial literacy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Media literacy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Digital literacy/Access to technology	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Police/Justice reform	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to safe, affordable child care	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. If a church (or the Church) were to try to meet these needs, please rate how comfortable (or accustomed, if you will) the church and its members would typically be in taking them on:

	Very Uncomfortable	Somewhat Uncomfortable	Unsure	Somewhat Comfortable	Very Comfortable
Access to food	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to healthcare or behavioral healthcare (substance abuse and mental health)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Youth development and mentorship	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Racial justice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Climate change mitigation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other environmental sustainability issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reliable transportation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Affordable, adequate housing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Education (all ages)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gender equality	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
LGBTQ equality	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Crime/Violence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community walkability/accessibility (sufficient parks, clean streets, etc.)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to civic influence/voice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Higher wage jobs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Financial literacy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Media literacy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Digital literacy/Access to technology	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Police/Justice reform	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to safe, affordable child care	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Are there any other socioeconomic felt needs that should have been listed?

How would you define the responsibility of a church body to its local community?	Are there any other socioeconomic felt needs that should have been listed?
<p>The church is to provide a safe, welcoming environment. It is to make the community feel as one and comfortable for all to be themselves. It is responsible for their presence to be felt and more importantly seen around the community</p>	
<p>Gospel to the community through word and deed. I use the word "preach" in a broad sense...it simply means our words and actions should convey the breadth of God's love for all people...and point them back to that love. One way to do that is to have a church community that is welcoming to all people and helps them experience God's Good News in the midst of the worshipping community.</p> <p>- That is best achieved when we "preach" both Law and Gospel. I also use Law and Gospel in a very broad sense. In that sense, Law is less about specific rules in the Bible and more about the broad structures that God has put in place to order society and help people flourish: family, education, economy, state, etc. These are structures with set rules and parameters that, when done correctly, protect the vulnerable and help all people flourish and find meaning. In this regard, our responsibility to the local community is to constantly hold these systems to account, advocate when they need to change, and support them. So, our role in our local community is to make sure there are hospitals that work well, and school systems that function, and fair wages, etc. We should constantly be speaking into those things and speaking about them to the community. And we should constantly be checking in with the community to see if they are hurting people in ways we are blind to. If they are, we must speak up.</p> <p>Secondly, we must act to fill the gaps and be a safety net for the inevitabilities of people falling through those systems. Or, we need to help people get back into the system if they fall out. We should host AA meetings if society doesn't provide them. We should have food banks, or organize them, if society isn't doing a good job of feeding people. We should work with former prisoners to find work when society does a poor job of allowing them back in. IN broad terms, these safety net activities fall under the term "Gospel." But we should always remember that our role as the church is to provide the most help possible to our neighbors...that usually can best occur through the larger systems and structures. So, we always provide safety net services and acts of love while also trying to fix the broader structures so it will not leave people behind. Because, for the most part, we</p>	<p>Just a heads up that for question #3 I spoke from my personal theological opinion :Of this same list of felt needs in the community, how would you rate the appropriateness of a church (of the broader Church) to involve itself in making sure they are met in the community?</p> <p>On question #4 I spoke from my sense of the average churchgoer in the United States, including both mainline and Evangelical churches. I think the answers would vary dramatically from one denomination to the next.</p>
<p>To serve as hands, feet, ears, and eyes of Christ. Embodying the presence of God in a given space - helping with humility, advocating with purpose, listening with patience, and seeing with compassion.</p>	<p>Socio-emotional development, especially addressing the impacts of trauma and generational traumas on families in our community.</p>
<p>To love our neighbours as ourselves requires a practical meeting of human needs: social, spiritual, and economic.</p>	<p>Childcare and parental support (e.g. paid maternal/paternal leave, government child benefit), access to clean water (a significant non-American issue), support</p>
<p>The church body Should make itself available. Not only to the concerns of the community that make up its congregants but respond to their needs. Not based on religious bias but on the basic principle of meeting the needs of the hungry and poor, and to comfort the suffering, that love May exist in its simplest form between itself and its members.</p>	

I weighted each answer and created an average “score” for each answer:

Access to food	Healthcare or behavioral healthcare	Youth development and mentorship	Racial justice	Climate change mitigation
3.8	3.2	4.3	4.0	3.2
4	4	4	3	4
4	2	5	4	3
5	5	5	5	3
5	5	4	5	5
1	1	4	2	2
4	2	5	4	2
4.5	3.8	4.5	4.7	3.8
4	2	4	3	3
5	2	5	5	1
5	5	5	5	5
5	5	5	5	5
4	4	5	5	4
4	5	3	5	5
3.5	3	3.7	2.3	2.5
4	4	4	2	4
4	4	4	2	2
4	3	4	3	2
3	2	3	2	2
3	3	3	2	3
3	2	4	3	2
Other environmental sustainability issues	Reliable transportation	Affordable, adequate housing	Education (all ages)	Gender equality
3.3	3.5	4.5	4.2	3.3
4	5	5	3	4
2	3	4	3	3
3	5	5	5	3
3	3	4	5	3
4	4	5	4	4
4	1	4	5	3
3.8	3.7	3.8	3.5	4.7
3	3	5	3	3
1	2	3	4	5
5	5	5	5	5
5	4	5	4	5
4	4	2	2	5
5	4	3	3	5
2.8	2.7	2.5	3.2	2.0
4	4	4	4	2
2	3	2	4	2
3	2	3	3	2
2	2	2	2	2
4	3	2	3	2
2	2	2	3	2
LGBTQ equality	Crime/ Violence	Walkability/ accessibility (sufficient parks, clean streets...)	Access to civic influence/ voice	Higher wage jobs
2.8	3.0	2.7	2.8	4.2
4	5	2	3	5
3	2	1	3	5
3	5	5	3	5
2	3	3	3	4
4	1	1	1	2
1	2	4	4	4
4.7	3.8	3.8	4.0	4.0
3	5	5	2	4
5	1	2	5	3
5	5	5	5	5
5	5	5	5	5
5	2	2	2	2

5	5	4	5	5
2.0	2.3	2.7	2.5	2.5
2	2	3	3	3
2	3	3	3	3
2	3	2	2	2
2	2	3	2	2
2	2	2	2	2
2	2	3	3	3
Financial literacy	Media literacy	Digital literacy/ Access to technology	Police/ Justice reform	Access to safe, affordable child care
3.8	2.7	2.8	3.2	4.3
5	2	2	5	4
5	3	3	2	3
3	3	4	3	5
4	4	4	5	5
1	2	2	1	
5	2	2	3	
4.2	3.7	3.7	3.5	4.5
5	5	5	3	3
4	3	3	2	5
5	5	5	5	5
5	5	5	5	5
2	2	2	2	
4	2	2	4	
2.8	2.5	2.7	2.0	3.0
3	3	3	2	3
3	3	3	2	4
3	2	3	2	3
3	2	2	2	2
2	2	2	2	
3	3	3	2	

ONE-PAGE POST-WORKSHOP MESSAGE TO STAKEHOLDERS

Dear Friends and Colleagues,

Thank you again for participating in my workshop to dive deeper into my Need/Problem/Opportunity statement and carve out a research plan for the next steps in my doctorate program. Your perspective was challenging and enlightening. You threw me off my path, but also helped clarify a better direction which was the intended purpose of the workshop. You will recall my NPO statement is “Christian leaders struggle to understand how to address changing socioeconomic felt needs. If solved, the church would thrive and better address needs in the community.” The discovery statement of our findings from the workshop is the following:

Considering Christian leaders who desire to address the socioeconomic felt needs in their communities,

we have discovered those needs are hard to understand and interconnected, which is caused by the increasing complexity and severity of the effects of globalization.

If solved, it would mean the church would thrive while meeting felt needs in communities.

If this statement resonates with you, or if you disagree with it, please let me know.

Thank you again for a productive and fun workshop experience!

ONE-ON-ONE INTERVIEW DOCUMENTATION

To maximize the efficiency of the time scheduled with the interviewees, rather than ask questions similar to what was used for the workshop, I articulated my assumptions that lead to the formation of my NPO. Interviewees responded to each one which left more time available for additional discussion based on their reactions:

- 1. The church should involve itself in addressing the community's socioeconomic felt needs**
- 2. Many of the prominent and emerging socioeconomic felt needs make the American church uncomfortable to address (i.e. systemic racism, access to healthcare, intergenerational poverty, disinformation, authoritarianism, trade policy, housing and zoning policy, etc.)**
- 3. Many of those felt needs cannot be resolved at the community level, therefore the church should learn to engage the systems that affect them**
- 4. The church should engage with political and economic systems on a local and global level.**
- 5. The church should engage with these systems with a commitment and plan to maintain being "in, but not of, the world", so to speak. If not, what then? If so, where do we go from here?**

Appendix B– Milestone 2 NPO Topic Expertise Essay

BIBLICAL AND THEOLOGICAL FOUNDATIONS

Meeting socioeconomic felt needs in the Biblical world

The biblical question for this NPO is what does scripture instruct Christians to do, now, for this earthly kingdom? Do we cut ourselves off from the world so as not to dilute our emphasis on the spiritual kingdom? Do we go into the world, ignoring earthly needs and focusing only on the spiritual kingdom? Or are Christians instructed to live in the tension of both earthly and spiritual needs? To the degree the Bible instructs Christians to do the latter, how far does the church go? Do we stick with directly sharing our resources with those experiencing poverty, or do we also address systemic issues that keep many people in poverty?

Based on all the verses I was considering, and especially the five I will focus on here, the Bible seems unambiguous about meeting the needs of people in the community. These works, whether required or simply an inevitable result of faith and the influence of the Holy Spirit, go hand-in-hand with being a part of the Christian community. There is more ambiguity regarding whether Christians should be concerned with economic and political systems.

The verses I chose epitomize some of the various points of view about the biblical foundation of my NPO. Rather than select 3-5 verses that all support what I hope the answers to be, I selected ones that fall all over the spectrum including the often-dreaded 13th chapter of Romans which has notoriously been used to maintain unjust systems.

In my research there were verses commonly used to support addressing systemic economic and political inequality, but I did not include them in my five for various reasons. Ephesians 2 is a common example because it talks about peace. I, for one, was not fully convinced this passage specifically refers to earthly peace. Many other passages in Paul's letters which are frequently used seem equally ambiguous in terms of a heavenly or earthly impact, so I

chose not to include them here. A more extensive biblical study of this NPO would include that content but would likely end in this ambiguous conclusion after all.

The five verses I selected, as they relate to my NPO research, seem to fall into three categories that help me work through the theological question: Concrete instructions about what Christians should be doing in the world, Ambiguous instructions that give Christians some Spirit-guided flexibility to figure out what to do in any given context, and Counterarguments that Christians should be exclusively focused on the heavenly kingdom rather than this earthly one.

Textual Discussion

CONCRETE INSTRUCTION

Jeremiah 29:7

This was a priority verse to consider because it is frequently used as biblical support for systems work. Ray Bakke uses this verse as a catalyst for his 30 years of service to the city of Chicago.⁷ Leadership Foundations, a network of faith-based grassroots nonprofit organizations, leans heavily on this verse to justify its emphasis on leadership training, organizational capacity building, and various programs for at-risk youth. I am very much in favor of these areas of emphasis as a Christian, so I wanted to be sure to evaluate the appropriateness of leaning on this.

This verse might be problematic for universal application for two reasons: the Israelites were in a unique situation, and they were in a position of weakness. Israel was toward the beginning of their captivity in Babylon, and Jeremiah was likely aware that this would be a long period of captivity. It is likely he was thinking about the nation's long-term survival and wanted

⁷Ray Bakke. *A Theology as Big as the City* (InterVarsity Press. Downers Grove, IL. 1997), 24.

them to seek the welfare of the city to maintain peace, not necessarily as an expression of their commitment to God. Jeremiah also knew the Israelites were in a unique position because they were the nation of God and He had a plan that involved them being in the captivity of the Babylonians for a time, therefore he was saying to seek the welfare of these people under whom God has chosen to place you.⁸ I know God has a plan for all of us, but few examples are as explicit as His relationship with Israel throughout the Old Testament, so it is a bit of a stretch to apply instruction intended for a captive Israelite to a white American Christians in the 21st century.

The other way in which this verse is problematic is they would have benefited from seeking the welfare of the city so the Babylonians would not slaughter them, or at least make their experience of captivity more miserable. Perhaps these Israelites had such faith that they completely trusted in God for their own welfare and were then free to seek the welfare of the city, but it is also possible Jeremiah was being pragmatic here. This verse could make a counterargument for systems work, like Romans 13 discussed below. Jeremiah might be saying, seek the welfare of your masters rather than seek your own freedom and welfare.

This verse works great as a slogan, but as instruction to seek the welfare of any city today, I am not sure this works. Also, the very fact that we must go all the way back to Jeremiah to find a verse this explicit confirms how ambiguous the Bible can be overall about systems work.

⁸ Kenneth Barker and John Kohlenburger. *Zondervan NIV Bible Commentary Volume 1: Old Testament* (Zondervan Publishing House. Grand Rapids, Michigan. 1994)

Matthew 19:21-24

This passage refers to more than just money, but the broader idea of wealth. Do not just generously give what you have but sell your possessions and follow. I waffled between this passage and Acts 2 which talks about the early church's commitment to compromising their own wealth to meet the needs of everyone around them as a natural result of their faith, as well as the steep penalties for failing to do so. However, I chose to lean on my Sunday school training that says whenever you have to choose between Paul and Jesus you pick the one who is God.

Early church theologians relied on this passage to advocate for justice overall.⁹ Some have noted that, since Matthew quotes much of the book of Isaiah, one can tie this message to the explicit demand from God for justice in Isaiah 58 and 61.¹⁰

However, this instruction from Jesus came after he first told the man to follow the Law of Moses. The man said he had already done that so what more must he do? This illustrates that this instruction could be more about the man trusting in his wealth than God, illustrating that his original response to Jesus was wrong and he was breaking even the first commandment of the Law.¹¹ Even before talking to this man, Jesus had been talking about need to have childlike faith

⁹ Daniel G Groody. *Globalization, Spirituality, and Justice: Navigating the Path to Peace* (Orbis Books, Mary Knoll, New York. 2008), 77-78.

¹⁰ Nicholas Wolterstorff. *Justice: Rights and Wrongs* (Princeton University Press. Princeton, New Jersey. 2008), 116-118.

¹¹ John Walvoord and Roy B. Zuck. *The Bible Knowledge Commentary* (Cook Communications Ministries. Colorado Springs, Colorado. 2000), 65.

to enter the kingdom of heaven, so the wealthy man's example might just be included to confirm that message.¹²

I increasingly agree with the sentiment that, while it may not be inappropriate to use this passage when doing systemic service work, the real message here is that salvation is about following Jesus rather than works.¹³

AMBIGUOUS INSTRUCTION

Matthew 5:9

This instruction is concrete, but it is not entirely clear how far Jesus intends us to go as peacemakers. This verse makes the cut because the term is translated as peacemaker, not peacekeeper. The fact that Jesus does not limit peacemaker to a specific definition seems to intentionally cause it to be broad in its application.¹⁴ One theologian describes it as “show others how to have inward peace with God and how to be instruments of peace in the world”.¹⁵ I am keeping this one in my back pocket as support for my NPO.

James 2:14-17

This is the classic faith vs works verse. This passage has resonated with me for a long time. The debate rages on about whether works are required for salvation. I lean toward Luther's stance that justification is a gift that can be freely accepted by faith, while keeping an eye on the

¹² Millard J. Erickson. *Christian Theology. 2nd Edition* (Baker Books. Grand Rapids, Michigan. 2004), 1024.

¹³ Kenneth Barker and John Kohlenburger. *Zondervan NIV Bible Commentary Volume 2: New Testament* (Zondervan Publishing House. Grand Rapids, Michigan. 1994), 90.

¹⁴ Barker and Kohlenburger, 24.

¹⁵ Walvoord and Zuck, 29.

possibility that works are not required but a lack of good works is a potential sign that the faith is not there.

Where this passage has become more interesting is in its usage to articulate the tenants of liberation theology.¹⁶ Liberation theology was taught as heresy in Bible college, but I now see the pro-capitalism, Christian nationalism version of Christianity I learned as heretical and am more interested in seeing theology from the perspective of the poor and oppressed. I will add a couple of these voices to the next part of my research.

COUNTERARGUMENT

Romans 13:1-5

Esau McCaulley, when writing about how the Bible has been used by oppressors to keep the oppressed in submission, reacts to the passage, “Do we not have a case in which the proper Christian response to mistreatment is not revolution, but obedience under suffering in the hopes of an eschatological righting of wrongs?...The hope of new creation is often portrayed as an opiate lulling us into complacency.”¹⁷ It is tempting to agree with Ray Bakke who says, “Implicit, of course, is the idea that Christians are to be careful judges of whether governments—be they city, regional, national or international—exceed their divine right to power and authority.”¹⁸

¹⁶ Robert Chao Romero. *Brown Church: Five Centuries of Latina/o Social Justice, Theology, and Identity* (InterVarsity Press. Downers Grove, IL. 2020), 151.

¹⁷ Esau McCaulley. *Reading While Black: African American Biblical Interpretation as an Exercise in Hope* (InterVarsity Press. Downers Grove, IL. 2020), 30.

¹⁸ Bakke, 180.

It has been pointed out that Paul wrote these words when the Roman government was still relatively peaceful and functional. Several years after this, Emperor Nero started persecuting and killing Christians because they refused to worship the Roman gods.¹⁹ Theologians seem torn on this issue, especially concerning verses three and four. Paul is either stating that Christians should submit to authority when it is in align with God's values, or he is saying Christians should always submit regardless because God's long-term plan might include evil governments somehow. It is notable, however, that Paul uses the softer term "submit" rather than the stronger "obey".

I lean toward Bakke's assessment, but it is implicit. I think it makes sense that if a government or systemic action is unjust Christians are to be peacemakers and resolve it, but this remains a valid counterargument.

Synthesis of Themes, Values, and Commitments

There are three themes I pull out of these verses:

- Preach Jesus
- Love your neighbor
- Submit to authority and to God's plan...when those are aligned

The hard part is that third theme. God does not reveal the details of all His plans. There are certainly times when it is God's plan for someone to love one's neighbor by not submitting to a particular authority, and there are certainly times when God calls believers to submit to an unjust authority even to the point of death. Paul himself is an example of this since he was executed by the same authority he told Christians to submit to.

¹⁹ Barker and Kohlenburger. *Volume 2*, 588-589.

If there were a next step for exploring the biblical foundation of my NPO, I would study the role of prudence and the Holy Spirit in the works of a believers. To what degree does a Christian need to be as wise as possible and keep checking for the fruits of the Spirit in their work as a sign they are aligned with the will of God, or at least He is using our bumbling about to His own ends? To what degree will the Holy Spirit make clear whether an authority or system is in place for God's will and should be challenged or submitted to? It is easy to make assumptions about both of these questions, but it would be tempting to answer them by feeling rather than good theology.

The other conclusion from this foundational study is with all the ambiguity in scripture, *how* you read it (from what lens, culture and context) is critical. One area where the Bible is perfectly clear is in the area of money and wealth, which are problematic for following Jesus. Much of my exegetical habits and theology come from wealthy, privileged white American males who taught me the more radical liberation theology coming out of Latin American was heresy. The more I think about that perspective now, and read about that conflict for this research, the more I realize the primary criticism of liberation theology is it sounds like, but largely rejects, Marxism. This conflicts with unregulated capitalism, not Christian theology.

There is a lot of intersection between my NPO and tenants of liberation theology, so I am adding some prominent voices from black liberation theology and Latin American liberation theology to the next section of my research. It is not out of the question that what I am studying is essentially economic liberation theology.

TOPIC HISTORY AND KEY VOICES

Until now I have used the term "socioeconomic felt needs". My research makes it clear that economic inequality is the foundational issue that contributes to most of those needs.

Economic inequality in the United States is difficult to address because it is the result of present-day globalization and the history of systemic racism that disproportionately affects minority and ethnic populations. Therefore, I studied the history and key voices related to both economic inequality and the role of white Christians in racial reconciliation.

A Far-Too-Brief History of the Need for Racial Reconciliation

The history of racism in the United States is long, complex, and notorious. For the purposes of this NPO it is valuable to acknowledge the white church played a significant role in propagating slavery and racism while the black church has had to look out for itself and articulate its own theology.

There is an economic effect of racism that cannot be ignored if the white church works on racial reconciliation and economic equity simultaneously. White people have made great wealth through racist sin and injustice. White people took land from Native Americans, took land through conquest from Mexicans, made great wealth by enslaving Africans and then keeping them locked out of the economy once they were freed, and allowed immigrants to flow in and work for very low wages, as examples. Hopefully, while this sin was done under the banner of the Christian church, true people of faith fought against it. Regardless, this is the reputation of white Christians by non-Christians. The church needs to be a trusted partner if we are to do the delicate work of resolving economic inequality, and we will never be trusted partners until we own up to our past and pursue authentic racial reconciliation and restoration.

This work requires a national commitment, but also an understanding of local issues. There are innumerable examples from my own community in Tacoma, Washington, but four that loom particularly large today:

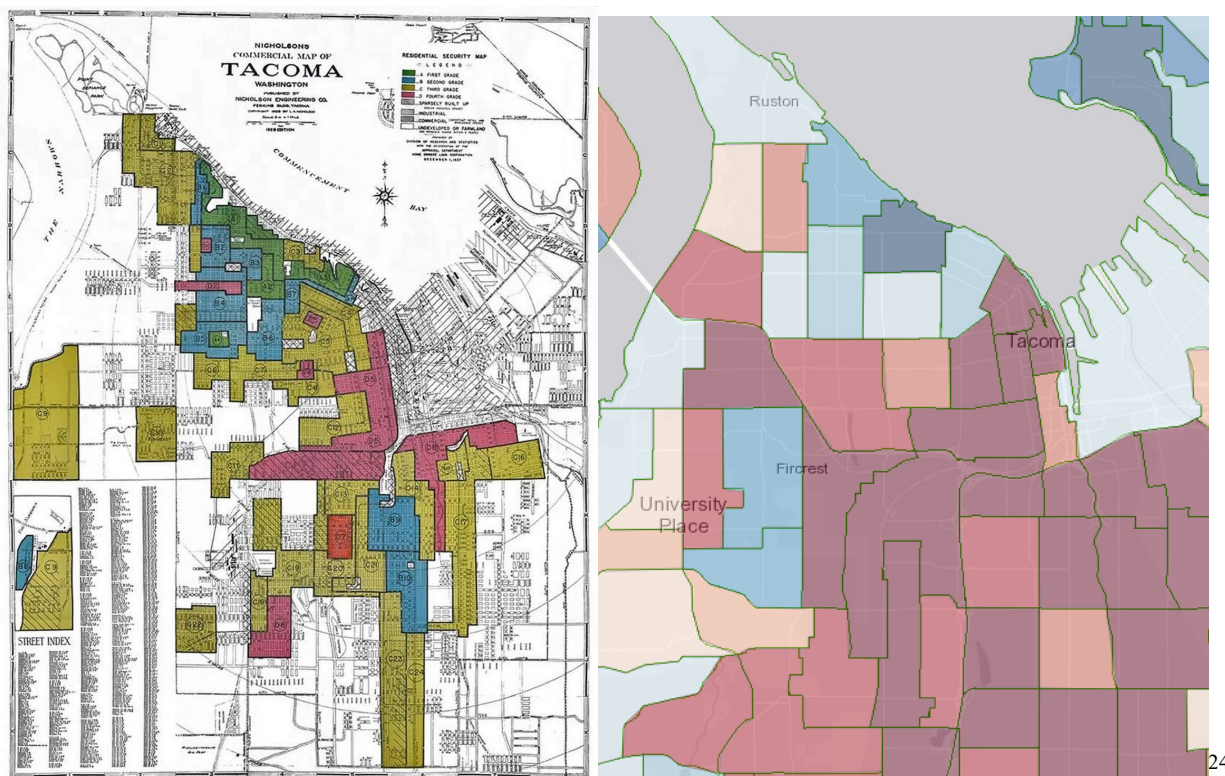
1. Chinese expulsion. In the 19th century Tacoma brought in Chinese workers to build the railroad. When it was completed the Chinese stayed, took other jobs, and started businesses. In 1885 there was a depression and many white Tacoma residents blamed the Chinese for taking their jobs. One night all the Chinese were rounded up, placed on a boat, and shipped out of town.²⁰
2. Puyallup missing and murdered indigenous women. Tacoma is bordered by Washington State's largest tribal territory belonging to the Puyallup Tribe of Indians. This community experiences much poverty, but also has several missing native women and girls presumed murdered. Most prominent is the Justice for Jackie movement which seeks to raise awareness about the murder of an unarmed native girl named Jacqueline Salyers by a white police officer in 2016. The local white churches generally avoid this topic, despite a movement of young people to support the tribal community.²¹
3. Justice for Manny. In March 2020, Manuel (Manny) Ellis died after being beaten by white police officers during an arrest. The officers claimed that Manny had initiated an attack against them, but subsequent eyewitness testimony and video revealed the officers initiated. Manny's family is suing the city and a criminal investigation is still underway.²²
4. The local/national historical practice of redlining. Prior to the Fair Housing Act becoming law in 1968, banks and financial institutions could openly discriminate against black applicants or communities that contained black residents. The map below is a copy of one

²⁰ <https://www.tacomachinesepark.org/tacoma-chinese-park/expulsion-the-tacoma-method/>

²¹ <https://www.facebook.com/Justice-For-Jackie-221864218155265/>

²² <https://www.change.org/p/tacoma-police-department-and-washington-state-judicial-system-justice-for-manuel-ellis>

such map of Tacoma. Red areas were where black families lived, and yellow areas were primarily white but might have one or two black families living in them. Not surprisingly, rates of poverty in Tacoma today have a striking similarity.²³ (See maps below)



Every community around the country will have similar histories and recent conflicts. These examples demonstrate how uncomfortable this work is. It is more than being “color blind” or having black friends. Every possible intervention or solution will be insufficient for some and offensively radical for others. Those are not the types of fine lines the privileged white church is

<https://www.npr.org/2017/05/03/526655831/a-forgotten-history-of-how-the-u-s-government-segregated-america>

²⁴ Figure 2 is a Tacoma Pierce County Health Department map of health equity based on 2017 ACS data.

accustomed to walking. That is why racial reconciliation needs to remain as a separate goal pursued simultaneously with economic equity.

An important part of the history of the church and racial oppression is the rise of liberation theology articulated by people experiencing poverty and oppression rather than religious people with wealth and political/military power. No single theological framework will be flawless, but Jesus had an affinity for the poor. The rise of black theology in the U.S. and liberation theology in Latin American happened in the 1960's as the black and brown communities accelerated their struggle for freedom. These communities are highly conservative and religious, but they did not feel comfortable unquestionably adopting theology from their white oppressors. They went to the Bible directly, and developed theology from their own cultural backgrounds. These theological frameworks emphasize the good news Jesus brings the world is about a future heavenly kingdom, but also a desire to mirror the freedom of that heavenly kingdom on Earth. A struggle, therefore, exists between liberation theologians and whiter Christians who lean on Paul's words that slaves should be obedient to their masters.²⁵

The History of Economic Inequality

As complex as the history of racism is in the United States, the roots of economic inequality and globalization may be more so. An honest reflection of this history would go back to the beginning of the church to see how pervasive greed and love of money are. (Acts 2 and Jesus' words). More recently, the world has been globalizing in stages. Broadly speaking, this globalization is the development of technology and the interconnecting of the world that leads to changes in the economy, work, and culture. The challenge with globalization is that while it

²⁵ Robert Chau Romero. *Brown Church: Five Centuries of Latina/o Social Justice, Theology, and Identity*. (InterVarsity Press. May 2020.)

creates new wealth and new types of economic activity and markets, that wealth tends to cluster among a few captains of industry while workers whose jobs become obsolete rarely transition into a lateral or superior job.

Martin Luther was a courageous and faithful servant, but his influence was magnified by the invention of the printing press which allowed his German translation of the Bible to spread across Europe. The industrial revolution in the 18th and 19th centuries saw modern technology disrupt the economy while also creating new, safer, better-paying jobs. But for all the wealth that was created, there were also those who lost jobs while never seeing the new wealth.

The Luddites of the 19th century are the most famous example. These English textile manufacturers and weavers were master craftsman who owned their own shops, but the introduction of textile machinery eliminated the need for them. On the one hand this made the cost of production much cheaper and made new products affordable for many more people which benefited the economy overall, but many Luddites could not find new jobs, became angry, and joined together to destroy as many textile machines as possible. The term is used today to refer to anyone who rebels against new technology or ways of doing work. This concept of pain and anger from unintended consequences is one the church should be keenly aware of as globalization runs rampant today.

This process of globalization dramatically accelerated in the 20th century, especially with the rise of the internet. Simultaneously, the United States pivoted to neoliberalism as the dominant political-economic system of the 1970's. This neoliberal focus emphasized the role of the free market, deregulation, and minimizing the size and role of government in all things. So, for the past half century the United States has largely let the private sector dictate how the country adapts to globalization, which has had predictable results.

We now find ourselves in an unsustainable imbalance of wealth inequality. The top 1% most wealthy Americans have as much wealth as the bottom 50% combined.²⁶ The minimum wage, adjusted for cost of living, is lower than it has been for a very long time.²⁷ The percentage of jobs represented by a union continue to decline, and all political parties pay lip service to union workers while serving the will of large corporate donors. Half of all American households cannot pay for a \$400 unexpected expense.²⁸

There was a period in the middle of the 20th century when much of the economic inequality was resolved and the middle class thrived, at least for white Americans. Taxes were very high because of World War II, and while they remained high the country invested in things like infrastructure, education, and technological innovation. Unions were prolific and ensured workers earned a living wage while the percentage of the average worker's salary compared to a CEO's was somewhat reasonable. However, a period of slow economic growth paired with high rates of inflation ("stagflation") in the 1970's lead to the pivot toward neoliberalism and an emphasis on cutting taxes for the wealthy in the hope they would invest in labor and innovation and would "trickle down" to average workers.

The past 14 years have seen an increase in awareness and tension around this problem, but with few clear solutions. The Great Recession in 2007-08 revealed the federal government's allegiance to the wealthy over average Americans. Citizens lost jobs, retirement savings, and

²⁶ <https://news.wttw.com/2020/10/12/new-data-top-1-americans-wealthier-bottom-50>

²⁷ <https://www.businessinsider.com/how-much-us-minimum-wage-and-its-value-has-changed-over-time#1938-1>

²⁸ <https://www.federalreserve.gov/publications/2019-economic-well-being-of-us-households-in-2018-dealing-with-unexpected-expenses.htm>

houses with little help while the banks and corporations were bailed out. The landmark Citizen's United case in 2010 by the Supreme Court opened the floodgates for corporations and billionaires to fund political campaigns which has resulted in a significant increase in their influence over policy while average voters are ignored. Gerrymandering, the rural bias built into the electoral college, the end of several key provisions of the Voting Rights Act in 2013, and the increase of propaganda and election interference via social media mean the will of the majority has been neutered while the wealthy who benefited from economic inequality lock in their influence. The result has been a trend toward political populism, with more liberal voters electing socialist representatives and more conservative voters supporting authoritarian candidates. If left unresolved, this path could lead to violence akin to another civil war or uprising.

The church, instead of remaining in but not of the world, has been drawn into this political quagmire, with conservative Christian voters supporting anti-Christian leaders and policies to affirm their political allegiance, and liberal Christians abandoning the church entirely.

Key Voices Regarding Racial Reconciliation

I chose my three leading voices regarding this topic because they epitomize different sides of the coin. Tony Evans is a pastor in Texas and writes about racial reconciliation and the history of the white church from his perspective as a black man. He has ideas about black culture and the church in addition to how to alleviate racism nationally. Stacey Abrams is not known as a person of faith, although it is unclear what her faith might be. She does, however, epitomize the political aspect of racial reconciliation. Reconciliation is not just about apologizing or even reparations, but about ensuring black citizens have equal economic opportunity and access to political power. Former basketball star and current popular sports broadcaster Charles Barkley also became a last-minute third voice for some recent comments that made the news.

The church might be skeptical of some of Stacey Abrams ideas, but she is without a doubt the leading voice about black political power in the United States right now. After losing her gubernatorial race in the state of Georgia in 2018 under suspicious circumstances in which the existing Republican candidate was also overseeing a dubious election process statewide, she immediately began organizing to turn out the black vote in 2020, even turning down an opportunity to run to be a senator. The success of Democratic candidates in the state of Georgia in 2020 which also gave the Democratic Party a slight majority in the senate nationwide, is largely attributed to the impact of Stacey Abrams' grassroots organizing. Hers is a voice the church should listen to.

TONY EVANS

Tony Evans proves to be a good leading voice to consider because I very much agree with some of his perspective, but I felt myself uncomfortable with other parts, and uncovering that discomfort is part of the goal. Tony advocates for racial reconciliation and has advice for white Christians to do that, but he also advocates for a greater emphasis on personal responsibility in the black community as the primary way to thrive and negate the impact of systemic racism.

Evans has two recommendations in particular related to this NPO:

1. Black citizens should assume personal responsibility and take control of their own finances and income.²⁹

²⁹ Tony Evans. *Oneness Embraced: Reconciliation, The Kingdom, and How We are Stronger Together*. (Moody Publishers, Chicago. 2011). 213-215, 278-281.

2. White Christians should learn from black pastors and theologians which would also lead to relationships to support black citizens who are taking personal responsibility.³⁰

STACEY ABRAMS

Abrams has written two complementary books in the last few years. One focuses on leadership and advice to the black community to thrive.³¹ The other is about black political power and how we must all ensure equal access to democracy.³²

In terms of leadership advice, Stacey wants to equip the black community to be comfortable with failure and to have community-oriented ambition.³³ This seems to complement Tony Evan's idea that, while we must work to weed out racism from our systems, it is most important for the black community to be empowered to overcome these systems and thrive despite them.

Abrams also talks about a critical issue that is near and dear to my heart since I am a certified financial coach: entrepreneurship and financial literacy.³⁴ If you are going to rise above systems that desire to keep you at a disadvantage, you need to make whatever resources you have access to stretch as far as they can go. This is another area where the church can be a good

³⁰ Evans. *Oneness Embraced*. 180, 186-188, 212-213, 232-234.

³¹ Stacey Abrams. *Lead from the Outside: How to Build Your Future and Make Real Change*. (Picador. New York, NY. 2018.)

³² Stacey Abrams. *Our Time is Now*. (Henry Holt and Company. New York, NY. 2020.)

³³ Abrams. *Lead from the Outside*. 131-150.

³⁴ Abrams. *Lead from the Outside*. 103-130.

partner and offer financial literacy and business mentorship opportunities as a tangible way to help achieve racial equity.

Stacey's second book focuses on issues that are specifically about preventing black citizens from being able to vote. This issue relates to both racial reconciliation and economic equality because giving black voters fair representation in government is key to demonstrating equal dignity and respect, but also because those black voters will use their political influence to improve their own economic opportunity which will come at the expense of the super wealthy.

Stacey focuses on several key issues facing Georgia voters that mirror issues in other states: purges of the voter rolls³⁵, obstacles to voter registration³⁶, closing of polling stations³⁷, restrictions to mail-in ballots³⁸, and the impact of gerrymandering, census counts, and the electoral college on limiting black representation on government³⁹.

CHARLES BARKLEY

One more key leading voice on the intersection of racism and economic inequality is the great former NBA player, Charles Barkley. On April 3rd, 2021 at the conclusion of the first Final Four NCAA men's basketball tournament, Charles said:

I think most white people and black people are great people. I really believe that in my heart. But I think our system is set up where our politicians, whether they're Republicans or Democrats, are designed to make us not like each other so that they can keep their

³⁵ Abrams. *Our Time is Now*. 64-69.

³⁶ Abrams. *Our Time is Now*. 42-50.

³⁷ Abrams. *Our Time is Now*. 81-87.

³⁸ Abrams. *Our Time is Now*. 92-108.

³⁹ Abrams. *Our Time is Now*. 161-189.

grasp of money and power. They divide and conquer. I truly believe in my heart most white people and black people are awesome people, but we're so stupid following our politicians whether they're Republicans or Democrats, and their only job is, 'Hey, let's make these people not like each other. We don't live in their neighborhoods, we've all got money, let's make the white and blacks not like each other. Let's make rich people and poor people not like each other. Let's scramble the middle class.' I honestly believe that in my heart."⁴⁰

I should have thought of Charles before. He is known as a very wealthy man who is still relatable and is regularly seen going to the grocery store himself and chatting with people from the community. He speaks a lot of truth about issues related to racism and is not afraid to call out black and white people.

Key Voices Regarding Economic Inequality

The two leading voices I am considering for the topic of economic inequality are notable because neither are people of faith and both are members of the Democratic party, which creates some challenges. I will consider this in greater depth in the next section, but it is notable that there are no white Christian leading voices whom I would strongly consider as leaders in this area. Since this is related to the work I do in human services daily, this lack of leadership might be why I am so passionate about pursuing this NPO topic.

Robert Reich was an economist who worked for the Clinton administration, but since then has written many books about economic policy and poverty. I would consider him a leading

⁴⁰ TNT Broadcast

voice in the intersection of economics and policy as it relates to economic inequality and people experiencing poverty.

I strongly considered Bernie Sanders as the next leading voice to consider. He is the most famous voice who has spoken about economic inequality for the past five years. However, while he is notorious for raising awareness about this issue, he tends to have fewer concrete ideas about how to resolve it. Therefore, the next person I would consider a leading voice is Elizabeth Warren.

Warren built a reputation for herself as someone who has a plan for everything. She is a well-known leading voice, but she also has hands-on experience with these issues and with both ends of the political spectrum. She grew up in a middle-class household where her father lost a job and her mother had to work a minimum wage job to make ends meet for a number of years. She was a teacher for a long time a conservative and a registered Republican. In her experience she learned that more and more families are unable to earn sufficient wages to pay for basic things like food and housing and slowly became a very pragmatic and passionate Democrat. She is also a trial lawyer and has experience in that sector.

She became a senator from the state of Massachusetts in 2012 and helped President Obama develop the Consumer Financial Protection Bureau. I do not agree with all her plans, but she is undoubtedly a leading voice, so her perspective is one that any Christian of any political leaning should consider if we want the church to be equipped to address the problem of economic inequality in the U.S.

ROBERT REICH

Reich has several recommendations for first steps to resolve economic inequality. One foundational one is to clarify what we mean by capitalism and socialism.⁴¹ As with all things, these arguments would need to be made in good faith. One issue Reich focuses on is the American system is socialism for the wealthy and harsh capitalism for the poor. Monetary benefits and the social safety net have been cut for decades while the wealthy employ lobbyists and make large political donations to influence tax cuts and deregulation that benefits them.

One argument Reich makes frequently that I have come to value is we need to redefine with whom we are in conflict.⁴² The wealthy and large corporations have overtaken both major U.S. political parties, and to distract from the massive wealth inequality they keep poor black and poor or racist whites angry with each other (See Charles Barkley's statement above). If we could articulate that these poor residents have the same enemy in common (greed) then we would have significant change. That change could be violent or it could be a recommitment to democracy and opportunity, and I think what Reich is saying here is important because the church could be the entity that decides.

Reich concluded his latest book with some important reflection. He believes that many of the wealthy are not malicious, but I.⁴³ This is another reason why it is important for the church to be well-versed in issues of economic inequality. White Christians are well-positioned to raise

⁴¹ Robert B. Reich. *The System: Who Rigged It, How We Fix It*. (Alfred K. Knopf, New York, 2020). 42-45

⁴² Robert B. Reich. *Saving Capitalism: For the Man, Not the Few*. (Alfred A. Knopf. New York. 2015). 211-215

⁴³ Reich. *The System*. 193-198

awareness about the harsh capitalism exclusively faced by the poor before we reach a saturation point as a country and take a violent turn.

SENATOR ELIZABETH WARREN

Warren's website has a section dedicated to her many plans, of which she currently has 81 outlined.⁴⁴ These plans cover many areas of need, and I do not agree with all of them. However, her plans focusing on issues related to economic inequality tend to fall into two categories: fixing our political system and model of capitalism, and then supporting policies to improve sustainable economic opportunity for everyone.

The following are excerpts from Warren's website summarizing her plans related to my NPO:⁴⁵

Fixing Politics/Capitalism

Breaking the Political Influence Of Market-Dominant Companies: Massive, market-dominant corporations stack their ranks with former senior government officials who can leverage their government contacts for corporate gain. It's time to slam shut the revolving door between government and the nation's most powerful companies.

End Wall Street's Stranglehold on the Economy: For a long time now, Wall Street's success hasn't helped the broader economy — it's come at the expense of it.

End Washington Corruption

Fighting Corporate Perjury: Fossil fuel companies like Exxon shouldn't be able to pour money into fake junk science, then use it to lie to federal regulators.

⁴⁴ <https://elizabethwarren.com/plans>

⁴⁵ <https://elizabethwarren.com/plans>

Fighting Digital Disinformation: Online disinformation played a key role in the 2016 election – and our country still isn't prepared to fight it. Disinformation erodes democracy, and we need a plan to fight it.

Get Rid of the Electoral College: Presidential candidates should have to ask every American in every part of the country for their vote. It's time to abolish the Electoral College and to have a national popular vote.

Getting Big Money out of Politics: Our democracy shouldn't be bought and paid for by the wealthy and powerful. Add your name if you agree that we need big structural changes to campaign finance laws to get big money out of politics.

Holding Wall Street Accountable: It's time to fundamentally transform the financial sector's role in our economy.

Strengthening our Democracy: Our right to vote is under attack—and we need to put more federal muscle in the fight to protect it. It's time to address election security, administration problems, and voter suppression.

Strengthening Congressional Independence from Corporate Lobbyists: When Elizabeth fought for the Consumer Financial Protection Bureau, she saw firsthand how lobbyists use their resources and expertise to overpower the needs and wishes of ordinary people. It's time to give Congress the resources it needs to fight back against corporate lobbyists.

Economic Equality

A New Approach to Trade: For decades, big multinational corporations have been dictating America's trade policy at the expense of everyone else. We need to use America's enormous leverage to completely transform our approach to trade.

Affordable Higher Education for All: Elizabeth is calling for universal free public college and cancelling student loan debt for 42 million Americans. It's time to cancel student debt and make universal free college a reality.

Defend and Create American Jobs: Giant companies that like to call themselves "American" only have one real loyalty — to their shareholders, not American workers. We need to defend American jobs and make American workers our highest priority.

Empowering American Workers and Raising Wages: Returning power to working people will be the overarching goal of my presidency. It's time for the most progressive and comprehensive agenda for workers since the New Deal.

Fixing our Bankruptcy System to Give People a Second Chance: Elizabeth spent most of her career studying why families go broke. Her new plan overhauls our bankruptcy system so it helps working families, not giant companies.

Investing in Rural America: Elizabeth's plan will put health care services in reach of every family, create a public option for broadband so every home and business has access to high-speed internet at an affordable price, and build a sustainable farm economy that raises farm incomes and protects our environment. It's time to restore opportunity in rural communities.

Leading in Green Manufacturing: The climate crisis demands immediate and bold action. We should bank on American ingenuity and American workers to lead the global effort to face down this threat — and create more than a million good jobs here at home.

Leveling the Playing field for Entrepreneurs of Color: Not every entrepreneur starts out with an equal chance at success. It's time to close the startup capital gap for entrepreneurs of color.

My Plan to Create 10.6 Million Green Jobs: Climate change presents an urgent threat, but it also presents the greatest opportunity of our time: the chance to rebuild our economy with 100% clean energy and to create 10.6 million good, union jobs in the process.

Paid Family and Medical Leave: This would be a game-changer for American workers, giving them the power to care for themselves and their family without risking their financial security. Congress should pass a national paid family and medical leave plan to boost our economy and support American families.

Protecting and Empowering Renters: Everyone should have a decent, affordable, and safe place to live. I'll fight to uphold the rights of tenants against exploitative landlords, tackle the growing cost of rent, and invest in healthy and green homes for all.

Ultra-Millionaire Tax: A small tax on the great fortunes of more than \$50 million can bring in nearly \$4 trillion to rebuild America's middle class. It's time for the rich to pay their fair share.

We Need a Blue New Deal for our Oceans: Our oceans present an unprecedented opportunity to be a key part of our fight against climate change. We need a Blue New Deal – alongside a Green New Deal – to rebuild our blue economy, protect and restore ocean habitat, and adapt in a climate changed world.

A Comprehensive Agenda to Boost American's Small Businesses: Americans are as entrepreneurial as ever—but there are signs that it's getting harder to start or grow a small business, especially for communities of color. And while lots of Washington politicians claim to be pro-business, what that often means is that they're pro-big business. It's time for a real small business agenda that makes sure every small business owner and entrepreneur gets a fair shot.

Synthesis and Conclusion

Areas of agreement largely depend on who is at the table. These issues are highly polarizing politically. Everyone would agree that racism is bad, but many people define racism differently. There is consensus among more progressive people that systemic racism persists as an issue, and racism remains a deeply rooted American problem. Other people might say we are post-racial, or that racism is only a problem among a minority of the population. I am focused on solving these problems, not convincing anyone they exist, so this narrows my target market a bit.

There is broader consensus that economic inequality is a problem, but the reasons and solutions are equally polarizing. Some people would say capitalism itself is to blame while others would say it is the solution. The latter would say deregulation and less government would unleash the power of markets and the rising tides would “life all boats” as they say. The former would say unregulated capitalism is exploitative and will result in an increase of low wage jobs as the rich hoard more of the wealth. People have varying opinions on the relative impact of immigration, climate change, globalization, taxes, debt, and nationalism on the economy and inequality. Where there is consensus across the board is that the economic system is complicated. Whatever tool or resource I end up developing will have to start with some economic context and background.

There are two gaps I see in the scholarship: the overlap of racial reconciliation and economic inequality because of globalization, and white Christian leadership talking about either of these issues. The low-income black community, and the black church, are clear on the role of racism in economic inequality. In my own work I hear people from the lowest income communities talking about the history of redlining and discrimination in employment and economic opportunity. But when I speak with wealthier homeowners, they are unfamiliar with

the practice. People throw around a lot of words like “equity”, “implicit bias”, and “reparations”, but we are rarely clear about what that means in practice and their relationship to personal responsibility. For my thesis project I will want to lean on this context rather than argue for it, so I will continue to look for voices and leaders who are effectively articulating this.

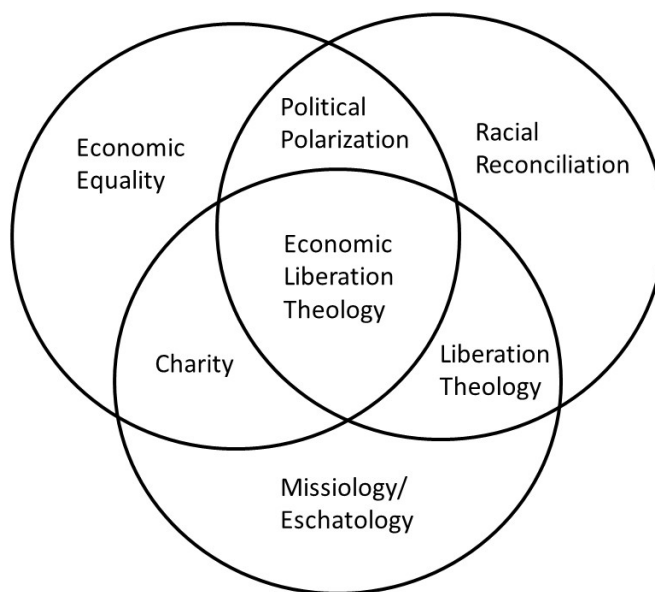
I am aware that there are not many prominent white Christian voices advocating for these issues. I am also not certain this topic requires a leading white voice. People who are already sympathetic would prefer to learn at the feet of a person of color, and people who would lean toward being antagonistic would reject such a voice regardless of color. There are leaders of churches and spiritual warriors all over the country making a difference in their corners of the world, and they neither want nor need to be prominent.

While there are individual pastors, churches, and faith-based groups who are sympathetic to social justice issues, it is easy to feel like those are exceptions. This leads many skeptical Christians to abandon the faith entirely. Where are people of faith, who question their white American Christian theology, supposed to go if they care about racial reconciliation and economic inequality but want to remain Christians?

I spent some more time thinking about the issue of a lack of prominent Christian voices. Two names I did come up with who merited some further research were Dave Ramsey and Tim Keller. Dave Ramsey is the Christian financial independence guy, famous for his advice to never use debt, save \$1,000 for an emergency fund, and pay off debt using the “snowball” method of paying the smallest ones first. Despite being all about money and economics from a faith-based perspective, the topics of economic inequality, globalization, and the economic consequences of racism are not ones he talks about.

I would peg Tim Keller as one of the most prominent white Christian voices in America who is not in the health-and-wealth-gospel category. He does talk about cultural and economic issues, but he mostly focuses on issues like marriage and family. He has some books from about a decade ago that are about service and community engagement, but he is not known for these topics.

The frequent lack of a Christian community for more progressive people of faith is one gap, which is reflected in the gap of prominent literature and voices, although there are many newer under-the-radar books on the topic. Another gap is the lack of voice that make the transition from talking about issues to talking about solutions. This is what I appreciate about Elizabeth Warren. She seems like the rare example of someone who wants to convince people what the root problems are, convince people what the solutions are, then implement those solutions with boldness. This is not currently the skill set of the Church, but I think it should be.



There are black Christian voices who talk about racial reconciliation and Christianity. There are gaps in terms of prominent voices discussing the overlap of eschatology and economic inequality, faith-based voices explaining what economic inequality is and why, and the overlap

of racial reconciliation and economic inequality. It is therefore no surprise that there is a gap of voices and scholarship that study the intersection of all three.

My area of emphasis is the overlap of economic inequality and missiology, but those strategies would be ineffective if they do not consider the history and factors related to systemic racism. One faith-based area of teaching that I will prioritize for future research is Catholic Social Teaching. I believe this way of thinking does lead Christians to consider economic equality from a social justice perspective, although there are not many prominent voices advocating for those tenants today. One leading voice that might be worth taking a closer look at is Pope Francis. He does talk a lot about economics and racial reconciliation, although I am disconnected from much of his influence since I am not Catholic. However, I will include his papal work for the next state of my research.

The term “economic liberation theology” makes the most sense to describe the overlap of the three areas of consideration, but I will not retain that term. I feel it would be wrong to appropriate liberation theology from the black and brown church leaders who developed it to have an authentic Christian faith and theology independent of their oppressors. That is one more thing to consider for the next stage of research

Appendix C—Milestone 3 Design Workshop Report

NPO STATEMENT

Christian leaders struggle to understand how to address complex, ever-changing socioeconomic needs. If solved, the church would thrive and better address needs in the community.

NPO SCOPE AND CONSTRAINTS

The NPO must include context that explains the present dynamics of wealth inequality and globalization, recommended interventions, and at least some theological perspective of those interventions. The world has grown so complex that this NPO could spiral and include related issues like mental health, domestic violence, climate change, substance abuse, early childhood development, etc. That would quickly become too much. The one exception is likely a consideration of racial reconciliation since that had/has such a profound economic impact.

Addressing the NPO must involve training Christian leaders in these areas. It could be a curriculum for youth groups of master's degree students, or it might be a book.

NPO CONTEXT

The target market for this project is younger aspiring American Christian leaders and servants. Some older and international Christians would appreciate this project, but younger Christians are disproportionately experiencing and witnessing the pain of wealth inequality and globalization, and international Christians may find my interventions irrelevant because I will naturally focus on familiar interventions like domestic policies and systems. Some non-Christians may appreciate learning about the context and interventions, but many would be turned off by the theological content so they cannot be the target market. Younger American Christians are scattered all over the world and are very diverse. Many of them will be enrolled in college programs, so hopefully a book might be adopted by some of those programs which would expand the reach of the project. A curriculum for small groups might have a similar scattering

effect, but I am so unskilled at the marketing component required to do that well that I put a book ahead of a group curriculum.

ROOT CAUSES

The root causes of the socioeconomic issues are somewhat clear already: globalization, neoliberalism and the concentration of wealth leading to the concentration of power, etc. The workshops and interviews dig a little deeper into the root cause of the church seemingly being ill-equipped to address these issues. For one, these issues are highly politicized. The white evangelical American church has largely labeled unrestrained capitalism as God's economic system. This also shines a light on our theology of money. Jesus warned us that wealth is a major threat to his followers, so that is a root cause to keep an eye on.

Another root cause is fear. In American culture we talk a lot about fear of change, diversity, immigration, etc. For American Christians there is a fear of persecution, both present and future. This fear, which is probably also related to the risks associated with wealth, is a root cause of Christians reinforcing rather than reforming these oppressive socioeconomic systems.

DEFINITION OF "DONE"

There is an accessible training resource tool to equip Christian leaders to better understand and address complex socioeconomic challenges.

THREE BIG IDEAS

- 1) "Economic Peacemaking": a book for Christian leaders and students.
- 2) "Greediocy": a book that tones down the theology and appeals to a broader audience.
- 3) MA in Economic Peacemaking: a new master's degree curriculum that serves the same purpose

3 CONCEPT PITCHES

1) “Economic Peacemaking”:

Big Idea: A book for Christian leaders and students to better understand and address complex socioeconomic challenges.

Audience: Christian leaders and students, largely focusing on younger American Christians.

NPO: Christian leaders struggle to understand how to address complex, ever-changing socioeconomic needs. If solved, the church would thrive and better address needs in the community.

Benefit: Christian leaders and students struggle to understand how to meet felt needs in the communities they want to serve and love. This would help them understand how to do so.

Approach: The book would focus on four sections: economic development, racial reconciliation, theology of those first sections, and intervention. This blend of topics with a focus on context and solutions is novel.

Risks: Publishing and marketing books is difficult. And even I complete this book, it will be hard to write it in a compelling, accessible, convincing way.

Assumptions/hypotheses to test: Does the content resonate with a sample of my target market?

Benchmarks of success: Is the content sufficient to meet the requirements of a book? Are sufficient solutions identified to address the needs? Does a sample of my target market confirm this content is compelling, accessible, and convincing?

Other Approaches: Other books and podcasts are being produced around this topic. I have a unique blend of experience that allows me to provide this context, suggest solutions, and discuss the theology related to these issues.

2) “Greediocy”:

Big Idea: A book that tones down the theology of the “Economic Peacemaking” book and focuses more on economic development, globalization, wealth inequality, and solutions.

Audience: This would appeal to a broader audience than “Economic Peacemaking”. Christian leaders and students would still benefit from the content, but even more people might benefit from it.

NPO: All leaders struggle to understand how to address complex, ever-changing socioeconomic needs. If solved, community organizations would better address needs in the community.

Benefit: All social service professionals, including Christian leaders and students, struggle to understand how to meet felt needs in the communities they want to serve and love. This would help them understand how to do so.

Approach: This book would focus on context and solutions for economic inequality. Sections would provide information and stories related to globalization, wealth inequality, populism, economic systems, and solutions. This approach would, hopefully, be novel because other books that try to address these issues are not very accessible or recommend informed solutions.

Risks: In addition to the risks associated with trying to publish and market a book, this book would be a bit closer to other books on the market. There would be significant risk of this book being lost in the mix of books.

Assumptions/hypotheses to test: Does this blend of context and solutions meet a need for social services professionals trying to understand how to meet needs in the community?

Benchmarks of success: Is there sufficient content to meet the requirements of a book? Is there an appropriate blend of information and stories? Does a sample of social service professionals confirm the content is relevant to them?

Other Approaches: Other books have been written about this issue. I have a unique blend of direct service, advocacy, and academics, so this approach would have a novel blend of data and stories.

3) MA in Economic Peacemaking:

Big Idea: Craft a new master's degree curriculum for a Christian university to train leaders and students to better understand and address complex socioeconomic challenges.

Audience: Students at a Christian university who want to attain a graduate degree in this field.

NPO: Christian leaders struggle to understand how to address complex, ever-changing socioeconomic needs. If solved, the church would thrive and better address needs in the community.

Benefit: Many Christians are struggling to understand how to address complex socioeconomic challenges and would appreciate access to a graduate program that equipped them to do so.

Approach: This graduate program would have 12-15 classes, each 1-3 credits. The program would have the typical graduate classes like research, writing, and thesis. It would also have a heavy emphasis on globalization, economic systems, political systems, policy and advocacy, diversity and equity, program management, poverty, early childhood development, etc. There are community development programs, but they really only touch on these issues.

Risks: It might not appeal to enough students to be viable. The content could/would be politicized which might make it hard to recruit for.

Assumptions/hypotheses to test: Does a Christian university want a program like this? Are students at such a university interested in this program?

Benchmarks of success: Is there a sufficient number of classes to justify a master's program? Is there at least one Christian university interested in this program? Does a samples of students confirm interest in this program?

Other Approaches: There are other programs in community development or human services that address these issues and may talk about economic development. This would be more in depth and also get into the psychology and theology of these issues.

DESIGN WORKSHOP STAKEHOLDERS

Stakeholders were 18 total students at a Christian university, 12 women and six men, ranging in ages from 19 to 44 years old. One was a Pacific Islander, three were non-white Hispanics, one was African American, and 13 were white.

ONE-ON-ONE INTERVIEWS

Director of a Christian development association

Executive Director of a Christian international relief and development network

Director and professor of an undergraduate Intercultural Studies program

ANNOTATED BIBLIOGRAPHY

Boyle, Gregory. *Barking to the Choir: The Power of Radical Kinship*. Simon & Schuster. 2018.

- Brother Boyle is famous for starting an entrepreneurship initiative in Compton for gang-affiliated youth on Compton called "Homeboy Industries". This is his second book. The first focused on the initiate, and this newer one focuses on trust and gets somewhat into the theology of serving in low-income communities. This work is an inspiration for the kind of work I do and aspire to do. I did not find this book as engaging as Boyle's first, but the work he does it so critical that I am working to glean what value and inspiration I can from it.

Brooks, Jonathan. *Church Forsaken: Practicing Presence in Neglected Neighborhoods*. IVP Books. 2018.

- There are other books about the church working in low-income neighborhoods. This one got on my radar because the forward was written by Sho Baraka, a Christian hip hop artist whose work I love, so that gave Brooks instant credibility. The book aspires to build a compelling connection between practice and theology, but it spends a lot of time telling stories that often do not lead to clear outcomes or conclusions. However, many of the stories do get into the issues of the changing economic context in which communities find themselves, so this is quite valuable.

Kresta, David E. *Jesus on Main Street: Good News through Community Economic Development*. Cascade Books. 2021.

- Candidly...selfishly...I bought and read this book as soon as I could when I heard about it. Kresta is my competition (I know, I know). He is trying to author the book I want to write. Suppressing my arrogance as much as humanly possible...he has some great ideas, but he doesn't have the range of experience I do which hopefully translates into a compelling and accessible narrative. I'm obsessed with this content and, although I did learn some good information, I was bored out of my mind reading this.

Paul, Jean-Michel. *The Economics of Discontent: From Failing Elites to The Rise of Populism*. Tomson. 2019.

- This book is fantastic. It has so many data and information. I could only scan it the first time. It is such a dense book that I probably need to take some serious time to get through it. Paul does an excellent job including everything, although maybe too good a job. If I, as someone who is obsessed with this content, cannot read it with comprehension the first

time around, this book is not accessible. I want whatever I produce to be thorough, but also accessible and compelling.

APPENDIX

Design Workshop Description

Two workshops were conducted at Northwest University. The first was with first-year graduate students in the MA in International Community Development program during one of their regular class sessions on campus at 6:00pm on Thursday October 28th. The second workshop was with third- and fourth-year undergraduate students in the BA in Intercultural Studies program during one of their regular class sessions on campus at 11:00am on Monday November 1st.

The agenda included an introduction of myself and my research, an activity and discussion, and additional discussion about research questions. Between both classes there were 18 total participants, 12 women and six men, ranging in ages from 19 to 44 years old. One was a Pacific Islander, three were non-white Hispanics, one was African American, and 13 were white.

The activities included two components: a role-playing case study followed by discussion, and a group discussion focused on three questions. I came up with a community development case study that simulates typical economic challenges American communities face, divided each group into two teams, and assigned one team to be the “community leaders” and one to be the “nonprofit representatives”. The nonprofit representatives had to develop a quick presentation to the community leaders, and the goal of both teams was to come to a conclusion about what to do. I gave the community leaders more information to simulate the real-life dynamic of the community knowing more about their own history and dynamics than the nonprofit.

After the activity, I wrote three questions on the white board as the basis for discussion. Since for both workshops the conversation was lively after the activity, rather than asking each question in sequence I chose to write all three questions at once and continue the conversation already occurring.

On a scale of 1-5, 1 being poor and 5 being excellent, how well do I believe these workshops went? I would say 4, since we had great conversations related to my NPO, but in both cases I wish I had more time to talk about economic peacemaking and receive feedback about strategies, not just problems.

Design Workshop Documentation

Case Study Activity:

NONPROFIT REPRESENTATIVES: You will have approximately 15-20 minutes to prepare a presentation for leaders from the Coyville Community.

Your team has an opportunity to apply for a grant to provide small business and entrepreneurship training to low-income adults in the Coyville neighborhood. The town is suffering from high unemployment due to a manufacturing plant closure two years ago. Coyville is still suffering, but the communities around it are revitalizing and gentrifying because a new tech company opened an office nearby and high income earners are starting to move in to those neighborhoods. It is likely this will happen in Coyville soon. You are about to meet with community leaders from Coyville to present this opportunity, suggest what small business and entrepreneurship might look like given the presence of new high-paid tech workers, and figure out what your grant application will look like.

COMMUNITY LEADERS: In approximately 20 minutes you will attend a meeting of a team of development workers who want to work with you on a project. Take that time to read

through your community's bio below, decide what your priorities are as a community going into the meeting, and try to reach a conclusion with the development team. You can choose to be enthusiastic community leaders or skeptical ones, whichever makes most sense or sounds more fun.

Your group represents the leadership for a local neighborhood council in a lower-income community called Coyville. The majority of the workforce had worked for a small advanced manufacturing plant that closed two years ago. The unemployment rate before the plant closed was 3%, but now it is 14%. Some families have moved to other communities for jobs, but the values of the houses in the community have fallen as incomes declined, so those families were unable to sell and chose to walk away from their houses. Those houses have started to fall into disrepair, and crime is starting to become an issue. A few new businesses have attempted to start up or opened branches in the community, but the workforce spent decades working in a specific manufacturing facility, and their skill sets do not seem to align well with the computer-based, administrative, customer-service-heavy skills that are seemingly required. Other communities are seeing rising housing prices, but this has not happened yet in Coyville.

Discussion Questions:

Q1: What social issue(s) are you most concerned about?

Q2: What social issue(s), if any, do you hope or expect to address as part of your career?

Q3: Do you believe wealth inequality is an issue that needs to be addressed and, if so, what is the church's role in addressing it?

Transcription of My Notes:

As expected, the nonprofit rep team struggles to figure out what the community needed and what solutions are. I played the role of community member a bit to keep the conversation going and

add some context. One thing I said when a NP rep suggested they could offer tech job training was, “My father was a foreman in the factory that closed, I worked in the factory my whole career until I got laid off. I don’t know anything about computers or technology, and I want those factory jobs back for my son’s future. What are you going to do about that?” I then immediately broke character and apologized for asking such a hard question, but this is illustrative of the problem that no one really knows how to fix, and the church doesn’t seem to be talking about. They seemed a little bit annoyed, but also at a loss. They asked me what I thought, and I gave a few quick examples but then reminded them my core questions is do they think this is something the church should be involved in addressing. They said yes, and they acknowledged they have never thought about these things before. They asked about capitalism what that had to do with this problem.

During the discussion I wrote the three discussion questions on the board and kept going. In each workshop I brought it back to a more generic question about social issues, and they did mention some issues including homelessness, guns, abortion, freedom, sex trafficking, domestic violence, and hunger. No one really had answers to the second question, but the consensus was the church should be involved in issues that are like this one in Coyville. They seemed a little confused because they have never talked about anything like this before, so I think they were a little skeptical this was actually how the world works, but they acknowledged that if this kind of situation is true then the church should do something about it.

Post-Workshop Message

Dear Workshop Attendees,

Thank you again for participating in my Fair and Economic Peacemaking workshop during your class. I also want to thank (professor’s name) for allowing me to use some valuable

time in her class. This activity was very helpful for my research, and I hope you found it illuminating and relevant to the purpose of this class.

As a reminder, the research statement on which this activity was based is: “Christian leaders struggle to understand how to address complex, ever-changing socioeconomic needs. If solved, the church would thrive and better address needs in the community.” I am trying to figure out the best way to meet this need, whether it be a book designed for Christians, a book for a broader audience, or a curriculum for young Christian leaders in a higher ed setting.

My main takeaway from these activities was, yes, the church should be engaged in complex economic issues. This semi-fictional situation in Coyville may or may not represent what is happening in the broader economy, but you all seemed to agree that if this case study is at all accurate then it is a space where Christians should be serving. Gathering more real-life examples to demonstrate this need is an area of future research I will be doing.

I am certain many of you have continued to think about this case study and the discussion we had. I very much hope you will reach out if you have any further thoughts or questions. I especially want to hear from you if you think I may have missed something critical in my assessment, or if during or after the activity you disagree with my assessment. This is a complex and ever-changing issue, so the more information and perspective the better.

Thank you again for your productive, passionate, and respectful participation. I hope for another opportunity to come talk to you in the not-to-distant future!

Sincerely,

Brian Humphreys

Doctoral Student in Semiotics, Church and Culture

Portland Seminary, George Fox University

One-on-One Interviews Documentation

Interviewee: Director of a Christian development association

Question: Do you believe wealth inequity is something the church should be addressing?

Notes: Yes, definitely. Some are but may not know that's what they're doing, such as churches who offer after school tutoring.

Question: What are the obstacles for the church to be doing this?

Notes: Everything is political so the church doesn't know what the right things are to do. We also have a lot of wealthy people in the white church which makes it hard to address wealth inequality. The church, like the rest of society, gets a lot of simple narratives and outrage from social media and cable news, so it's hard to overcome that and get them on board.

Question: How might we help the church overcome these obstacles?

Notes: He's not sure. His suggestion is perhaps we should be focused on equipping the people who "get it" rather than trying to convince more people in the church. But do we need the broader church community to help execute ideas to address this issue? He's not sure.

Interviewee: Executive Director of a Christian international relief and development network

Question: Do you believe wealth inequity is something the church should be addressing?

Notes: Maybe. But aren't there organizations already doing that? Also how would you do that in a Biblically faithful way? The churches know their local communities and should be able to meet those needs. Are we focused enough on spiritual health indicators so that churches are healthy and focused on meeting needs in the community? Trying to address wealth inequality might put more power in the hands of politicians and take away the church's ability to meet local needs. Might depend on whether local church are able to meet needs, or whether those

needs are changing in such a way that local churches on their own cannot solve them because wealth inequality in the world has gotten too big.

Question: What are the obstacles for the church to be doing this?

Notes: Churches are strengthened if they want to do something aligned with the Bible, but are not as equipped otherwise. So it dealing with wealth equality part of living out its Great Commission calling? If so, then figuring out how to deal with this issue is the biggest obstacles. If churches know they should, and they know how, then they could start doing something about it.

Question: How might we help the church overcome these obstacles?

Notes: Help them understand what the issue is, why it is relevant to their calling in the world (if that's the case), and what to do about it.

Interviewee: Director and professor of an undergraduate Intercultural Studies program

Question: Do you believe wealth inequity is something the church should be addressing?

Notes: Yes, probably.

Question: What are the obstacles for the church to be doing this?

Notes: It's a very hard issue. And churches tend to work on their own in communities rather than together to address big issues. Maybe as a denomination they might come together to address an issue or clarify a theological perspective, but unless they could address inequality locally, they might struggle.

Question: How might we help the church overcome these obstacles?

Notes: Not sure. Depends on what they can do locally and whether churches can work together to tackle something bigger.

Appendix D—Milestone 4 Design Research Report

PROTOTYPES SUMMARIES AND FINDINGS

Prototype 1: *Economic Peacemaking*

- **Prototype Description:** A book for the faith-based community about economic inequality and workable solutions.
- **NPO Statement:** Christian leaders struggle to understand how to address complex, ever-changing socioeconomic needs. If solved, the church would thrive and better address needs in the community.
- **Research Question:** What information do Christian leaders need to be involved in economic development? How can this information be delivered in an engaging way?
- **Assessment Benchmarks:** Sample content (Chapter 1) is engaging. Sample content is informative. The outline of remaining chapters indicates practicality and real solutions.
- **Participant Description:** Five participants, 19-38 years old, two females and three males. Two black, two white, one white Hispanic. Educational attainment ranges from GED to Ph.D. All Christians. Two work for nonprofit organizations, one is a professor, one is a student, one is an auto parts distributor and community activist.
- **Learning Summary:** I gathered good feedback on how to improve the content, but overall both the outline and the chapter one sample content were very well received. The feedback was similar, though, to the feedback I received from the design workshops in that my participants did not really know what to think. The outline seems intimidating, as though understanding how the economy works (more or less) is not for Christians. They love the idea of learning more if it is engaging, if it is explained in a way that makes sense to them, and if the solutions make sense even if they are a little “out there”. What matters most to my participants is that the information be truthful and factual, that it be presented

in a way that is clear and makes sense, and that it leads to real solutions. It seems like rampant disinformation makes people hesitant to learn about topics they don't already know something about. But one thing that clearly works is my experience. I have stories to tell about people and about doing this work. If I can add that perspective without it just sounding like self-aggrandizement, that should improve the product immensely.

- **Most Important Discovery:** This content resonates. Everyone knows individuals, families, and communities are struggling financially in the wealthiest country in human history. Why this is happening is hotly debated and there is no consensus about how to address it.

Prototype 2: *Greedio*

- **Prototype Description:** A book for the broader community interested in the issue of economic inequality, describing the problem and offering some solutions.
- **NPO Statement:** Leaders and activists struggle to understand how to address complex, ever-changing socioeconomic needs.
- **Research Question:** What content to average people need to understand how to help local communities thrive economically?
- **Assessment Benchmarks:** New scholarship direction without theological perspective identified. Content is engaging and offers practical solutions.
- **Participant Description:** This prototype did not make it to the testing stage.
- **Learning Summary:** I cannot write about this topic without getting into the theology. I felt I needed to attempt to create a secular prototype of the *Economic Peacemaking* book outline. This would broaden the appeal and widen its possible impact. However, my values about money, wealth and greed are shaped by the words of Jesus and by the

writings and behavior of the early church. A non-theological *Greedio* book would be, at least for now, bland offer very little new content.

- **Most Important Discovery:** I cannot write (not well, at least) about economic inequality without talking to the church and about theology.

Prototype 3: Master's degree Economic Peacemaking curriculum

- **Prototype Description:** A new master's degree curriculum focused on equipping Christians to become economic peacemakers.
- **NPO Statement:** Christian leaders struggle to understand how to address complex, ever-changing socioeconomic needs. If solved, the church would thrive and better address needs in the community.
- **Research Question:** What are the core competencies required for economic peacemaking that would define the content for curricula?
- **Assessment Benchmarks:** Class titles, credits, and brief descriptions for a two-year MA program.
- **Participant Description:** Nine participants 18-58, six women and three men. Seven were white, one black, one Native American. Educational attainment ranges from GED to Ph.D. Seven were students, one was a MA program director, one was a community activist.
- **Learning Summary:** This would work as an MA program. The students I presented this concept to are in an existing community development master's degree program and would love to enroll in this. I might further consider this, except I am currently committed to running another MA program for a university which is paying for me to attain my Ph.D. when I complete this program. That means I committed to this university for the foreseeable future and would not have any opportunity to build and run an entirely new

program anytime soon. However, something interesting presented itself during this process. The MA program director I spoke with reminding me about a debate regarding graduate programs. I hear a lot of concern about the cost and saturation of master's degree programs. In addition to the cost, we would love to equip leaders who do not have bachelor's degrees. How many community activists working in retail with a GED would like to be trained in economic peacemaking? And I would love to equip them! But we do not want to have a bunch of informal training that do not lead to degrees because then we lock in a two-tier system that benefits people with accredited degrees in the marketplace. But what if I could turn this curriculum into a certificate program that was accredited so it had commercial value? Then eligibility could be based on experience and interest rather than prior educational attainment alone. If this idea had been on my radar from the beginning I might consider it as my project for this program. However, that would be like starting over. I would have to do an immense amount of research regarding the accreditation process and whether something like this would even be feasible. Plus, I do want to write the *Economic Peacemaking* content first. So, I will keep this idea in my back pocket for now.

- **Most Important Discovery:** An economic peacemaking training program that lead to an accredited and commercially-recognized certificate would be innovative and a lot of fun, but I am not ready for that yet.

BACKGROUND RESEARCH ESSAY ON EMERGING SOLUTION

My workshops and interviews last semester confirmed there is a gap where grassroots economic development should overlap with the ministry of the church. There was desire from

students and Christian leaders to learn about these economic systems and to understand what interventions the church should prioritize and execute. Naturally, there were reservations about the political of talking about economic systems and money, but the issue of economic inequality has become so significant that it is undeniable, even if we disagree about the causes and solutions.

Significant work has been published over the past few years on "either side" of my NPO. I am researching how to get the church involved in the work of economic development and peacemaking. The integration of the two is difficult, although there have been a few attempts that I have been monitoring. There is substantial work being done to understand what is happening socioeconomically in the world, and there is equal work being done to understand what the church should be doing in the 21st century and what it means to pursue peace in a digital, interconnected world. There have been a few books that I believe try to fill this gap, but they end up falling into one camp or the other. Some books are written about what the church should be doing in the community, but they tend to lack practical application. Many books are being written about macroeconomics, but they lack the connection with local communities and empathy required to be effective. Those books about macroeconomics are also all (from what I have been able to find) secular, so they obviously do not place practical application in the context of theology, faith, and the body of Christ.

Mainstream Economic Development

Regarding macroeconomics, there are a few trends in the research. Reviewing prominent literature that has been published in the last few years, I see three broad topics: the global financial system and how we measure it, the nature of jobs and work, and the intersection of

wealth and racism. There is a significant degree of overlap, but many of those resources can be placed into one of those three buckets.

Recent books like *The Whiteness of Wealth* (Brown), *The Color of Money* (Baradaran), and *How We Can Win* (Jones), and *The Black Agenda* (Opoku-Agyeman) explicitly focus on the economy as systemic racism. These authors tie the economic system together with issues like policing and reconstruction after the Civil War. This is not the focus of my NPO, but I have tried to keep one eye on this research. The economy and theology affect and are affected by everything, so my research could become a convoluted mess. But I believe this line in particular needs to be walked. On the one hand, focusing too much on systemic racism inhibits practical solutions that the white community also needs during this digital revolution we are going through. On the other hand, we cannot ignore racism as a key factor in the wealth inequality disproportionately experienced by minority communities today. And these books affirm that some potential readers would rightfully be turned off by any research that does not acknowledge this history and bake it into its solutions.

There are authors who write about the overlap of economics and racism from a more empirical perspective. Thomas Sowell is a leader in this field, using massive amounts of data while not being afraid to discuss issues of racism (Sowell). I believe both areas of research and content are necessary to ingest and let affect my work which I hope to be both qualitatively and quantitatively sound.

The other factor that feels like an outlier but cannot be ignored is climate change and the broader range of ecological sustainability. One particularly good resource focused on ensuring future generations can thrive combines the issues of systemic racism, other issues of culture and economic sustainability, and preserving the “ecological civilization” (Krznaric 94). I fear the

scope of the thesis starting to creep too wide bringing in both racism and climate change as factors, but they also cannot be ignored. For now I resolve that issue by having one “chapter” focused on “other topics” currently titled as “The Planks in Our Own Eyes”.

The macroeconomic books focused on globalization are struggling with whether capitalism works on a global scale, especially in a digital age. More authors coming from African countries associate American-style capitalism with colonialism and are more prone to outright reject it (Hickel). Laypeople are getting angrier about the severity of wealth inequality (Bullough). The general feeling is becoming that markets have more power than governments and that “business only focuses on quarterly returns” (Mazzucato 16). The economy is changing so rapidly that it is difficult to attain and retain a grasp on what is happening. Economists like Robert Shiller are trying to use more simplistic language and narratives to help laypeople understand the complexity of the financial system (Shiller). Journalists and renowned experts on globalization are trying to articulate how rapidly evolving technology affects the economy and currently reinforces inequality (Friedman).

Economics and economic development are being discussed in terms of their influence on the rise of populist, nationalist governments around the world (Paul). And there are more community-level leaders trying to understand and communicate how capitalism in this digital age is still working and we can adjust our behavior so that average workers can still live a middle-class lifestyle (Bryant). This global perspective of economics is complex but important, which is why I have essentially three “chapters” devoted to this content in my outline: “Devoured Houses” which focuses on what is happening to actual families, and “Greediocy” and “The Golden Calf Bull” which focus on the financial systems and globalization from a theological perspective.

The last area of growth in the macroeconomics research I have kept my eye on is jobs and work. Many people hate their jobs and cannot find ones that are more meaningful and dignified (Graeber). This was a major topic of emphasis for the left-leaning candidates for the Democratic nomination for the 2020 presidential election (Warren) (Yang). Globalization has made some jobs, typically those in digital and creative economies, more high paying, dignified and comfortable (Suzman). The non-church community of activists are pushing for more regulation of the financial sector to incentive better jobs over more profit (Eeckhout), for more dynamic innovation and design thinking in all sectors (Godin), and for more empathy and support for a modern labor movement (Mueller).

These are major topics in which the church is not trained. Individuals within congregations certainly are, but the church should be a leader on these issues of jobs, financial regulation, and unions because it affects to many communities and families. But we know that by taking a leading role in these issues, we throw ourselves into political messes and will immediately be confronted by questions regarding racism and climate change. So be it, that's the work that needs to be done even though it is hard.

The Role of the Church in the 21st Century

In my opinion the church is struggling to offer practical solutions that get at the heart of issues rather than addressing symptoms. Books like *Redisciplining the White Church* (Swanson) and *Dear Church: A Love Letter from a Black Preacher to the Whitest Denomination in the U.S.* (Duncan) are admirably trying to get to the heart of the pain they're feeling even within the church communities. They talk a lot about racism and the fear of retribution of we acknowledge racism. But they talk only a little about economics, and that seems to me to be such a huge factor that inflates every other fear and discomfort.

Prominent pastors like Tony Evans lead congregations that are doing a great job of trying to understand the pain in their communities, increase empathy, and provide holistic, wraparound solutions that lead to sustainable outcomes (Evans). His books will be a major source of ideas for my final project because, while he does not talk about addressing the larger systems that lead to these problems which the church needs to understand and get involved in, he is very practical and pragmatic and has novel solutions the church is uniquely positioned to execute.

Some of the more head-scratching sources make a great case for the economic pain they see in their communities, but then don't have clear solutions (Brooks). This language is unfair and too harsh, but the books kind of read like churches should exploit that economic pain to fill their pews, and somehow that will resolve the economic pain, or at least make it less important because at least they're saved spiritually (Castellanos). I think the authors would rightfully protest, and I would relent, but these books are good examples of what I am trying to avoid doing.

One of my favorite Christian hip hop artists just published his first book about using creativity to heal the world (Baraka). His musical lyrics are profound so I expected something thought-provoking from the book, but it is a lot of fluff that neither resonated nor offered practical solutions. This is an example of what I fear my project could become and hope to create something engaging and practical.

Recent Attempts at Economic Peacemaking

There have been some attempts related to economic peacemaking. Some are more theological and spiritual, but do talk about changing behavior regarding money and technology (Swoboda). I recently read a very interesting book similar to what I want to do, but it is a collection of essays rather than a book with a clear thesis and progression (Finn). One book

seemed like it was going to break the mold and offer practical solutions in addition to stories from a local church about the economic pain it was witnessing, but the book ended up being driven by alliterations and never really got to solutions (Strong).

There was one book from 2021 that seemed redundant with my work, *Jesus on Main Street: Good News Through Community Economic Development* (Kresta). It is really interesting because it is extraordinarily practical. But I'm not sure who the target audience is because there are not stories and not context. It reads kind of like a manual. But if there are not stories, you cannot bring in new activists. And people already doing this work know most of this information already. So I was impressed by the work, but it affirmed that my work needs engaging stories in addition to practical solutions.

Prototypes

Thinking through my prototypes, both the book concepts and the master's degree curriculum, it is clear the weakest area in my argument is the solutions. It is relatively easy to describe the challenges of economic inequality and compare that to a theology of money and 21st century Christian missiology. Where I need to become clear and specific is how to realistically address them. How many of the issues related to economic inequality do I understand possible solutions for, and for how many am I only educating Christians leaders to be informed and empathetic participants in this broader conversation? The latter is a viable and legitimate option, but that is where I need to become clear and where I need to focus my additional research this semester.

I have continued to collect resources related to my NPO, especially focusing on discussion around solutions. However, I also want to distinguish between secular solutions and more radical interventions that I think might be appropriate for the church. Some of the resources

I have collected and reviewed touch on this. But those solutions are not in the context of the broader economic peacemaking theme I am researching, so I am still convinced my work is novel.

Another challenge with this research is trying to monitor what has changed due to the pandemic and, of those challenges, which ones are permanent, and which will revert to some form of normalcy. No one really knows the answer to that question, but it is something I keep in mind as I continue to conduct research.

The other challenge I have thought about in recent months, which I know sounds alarmist and hyperbolic, is whether my content would remain relevant if the U.S. were to experience more political violence. The insurrection on January 6th, 2021 could very well be an indicator of things to come. One of the more fascinating macroeconomics books regarding the state of the U.S. socially and economically I read was written by a billionaire hedge fund investor. Reviewing the rise and fall of empires through history, he identifies six stages, and he identifies the U.S. as being in stage five. This means we are on the cusp of revolution, which could be violent but does not have to be. But the American addiction to technology and social media, the rampant lies and disinformation, our saturation of guns, our celebration of violence, our dehumanizing of political opponents, our blatant and systemic racism, and our gerrymandered electoral process that incentivizes extremism, seem to indicate that increasing economic inequality will lead to more blaming and violence (Dalio). There is little I can do about this, other than to keep an eye on the research and consider whether a chapter on peacemaking in a time of civil unrest would be relevant or alarmist.

MOST VIABLE PRODUCT

I want to write a book, or a paper that would precede a book, entitled *Economic Peacemaking*. The target audience is Christians who want to understand and address the economic distress they witness, but I want it to be accessible and valuable for non-Christians as well. My research and workshops confirm this is a gap in the scholarship, at least in a way that is accessible and engaging regarding the complexity and political division surrounding this topic. Doing this well will require a balance of stories, data, theology, and solutions, but not too much of any of them. What I bring to the table is my experience doing community and economic development, trying to do so as a Christian and in our secular nonprofit and government systems, doing both direct service and systems-level work, and teaching other young community development professionals to do this work. I have a solid outline for this book and good sense of what content needs to be included. This will be a hard thing to do, but it is what I know and what I am passionate about, so that is the goal.

APPENDIX A

Prototype 1: *Economic Peacemaking* sample chapter and outline for additional chapters

Economic Peacemaking:

Smashing idols and distributing the pieces.

Brian Humphreys

CONTENTS

1. Blessed are the Peacemakers
2. Devoured Houses
3. Greediocy
4. A Prophet in Their Own Town
5. The Golden Galf Bull
6. Beautiful, Radical, Terrifying Jesus
7. The Planks in Our Eyes
8. The Resilient Peacemaker
9. Local Peacemaking
10. National Peacemaking
11. Greater Things

1.

Blessed are the Peacemakers

Love's a force that's powerful and strange
 People make bad choices
 If they're mad or scared or stressed
 But throw a little love their way...
 And you'll bring out their best!

- The Trolls, *Frozen*

Nothing stops a bullet like a job.

- Father Gregory Boyle, Homeboy Industries

One of my community projects is an initiative to build community among at-risk fathers and offer them services they tell us they need in a high-trust, culturally appropriate environment. One dad I work with, DeAndre, reminds us about the temptation to go back to selling drugs among men in our city. We in the white or wealthier community tend to respond to the drug trade by increasing criminal charges and police activity among drug dealers. This turns out to not be much of a deterrent because many of these men who sell drugs have already been in jail. They count it as a cost of the life. That is, until they become fathers. When that happens, they want to avoid jail to be available for their kids and to be a good example. But then things in this economy get hard. Without sufficient income, they will always be tempted to go back to selling drugs. They are working dead-end, low wage jobs barely paying rent while they see their peers driving around in new SUVs.

At the beginning of the COVID-19 pandemic, DeAndre lost his warehouse job as employers shut down. He was ineligible for unemployment assistance because of a custody issue with his ex. He ended up finding another job a few months later, but he often talked about his own temptation to go back to selling drugs out of desperation. Fortunately, through a lot of assistance and support from our network, he avoided that temptation. But it was an illustration of

the more complex and nuanced obstacles to pursuing peace through economic intervention. If he had a job readily available to him that pays \$25 or \$30 an hour, he would have easily accepted that job and there would have been no question that drugs was not a viable alternative. Later, in 2021, he was connected to an employer with a driving job who then trained him to earn a Class A commercial driver's license. Not only is he doing better economically, but his personality, his confidence, his example to his kids, have changed. Whatever shame was there for not being able to provide for his kids is gone. He talks now about how eager he is for his son to follow his example and learn these skills to get a good paying job that offers him a dignified life much earlier in his adulthood.

Much of our American lives revolve around our perceptions of how the economy is doing. That in and of itself is problematic because it too often ties God's heavenly kingdom to this earthly one, and we are not as good at disentangling them as we would like to think. However, to the degree we do all still pay attention to "how the economy is doing", we do so in ways that seem increasingly odd the closer we look. We can pull in or exclude various indicators to support any belief we have about the economy, or to use the economy to support a political or social position.

More often than not, especially in mainstream media outlets, we use two measures to determine the health of the economy: the total value of the stock market, and the unemployment rate. If the stock market is at record highs, we might feel like the economy is doing well. If the stock market comes down in value even one or two percentage points, we talk about the economy crashing. When the unemployment rate goes up, we start to wonder if jobs are scarce and the economy is bad. When unemployment is low, there must be plenty of jobs and the economy must be doing well!

In my years of financial coaching and workforce development, there is a similar story I kept hearing that caused me to doubt the value of these two metrics. I remember one man in particular. He had been a senior commercial truck driver for a local shipping company earning \$28 an hour before the Great Recession. During that recession, around 2009, all the employees agreed to take a pay cut to minimize layoffs. This driver went down to \$22 an hour. A few years later this local company was bought out by a national shipping conglomerate. The headquarters of the new employer was out of state so there were no local relationships and negotiations to be had. This driver's wage was pushed down to \$20 an hour. When we met for a financial coaching session in 2017, he was still earning \$20 an hour, but the employer was celebrating huge profit margins and the stock price of the company was higher than ever. Technically, this situation made the economy "better" according to these two metrics. He still works full time, contributing to a low unemployment rate. The stock value of his company is high, contributing to record breaking wealth for shareholders. But this senior commercial driver is making \$8 an hour less than nearly a decade ago.

In low-income communities where I do most of my grassroots community work, struggling parents often piece together two or three part time jobs to make ends meet. This is a major challenge because schedules are often fluid and unpredictable for part time jobs in sectors like retail, but many parents find ways to make it work. These workers are contributing greatly to the "health" of the economy. If you work three part time jobs in retail, you are pushing up the value of the stock market and suppressing the unemployment rate significantly. But do you feel economically well? Or, for that matter, physically and emotionally well?

My community is Tacoma, Washington is a historically blue-collar workforce. We have been home to some great industries related to our thriving port and maritime industry and

advanced manufacturing subcontractors related to the huge regional aviation industry. But the same changes in manufacturing across the country have hit us. Many of those facilities have either been moved overseas or to less union-friendly states by companies looking to maximize short term profits. Or the facilities they continue to use involve more and more robotics that replace large numbers of workers. What has replaced those high-wage, middle class jobs is an explosion of entry-level healthcare and retail jobs. You can work at the mall, or a fast-food restaurant, or you can be a home health care aide earning minimum wage. You might get an entry level job in one of our many warehouses, but those jobs also rarely pay wages that a family can live off of.

I do this work because poverty makes me angry. I live in the wealthiest, most decadent civilization in human history in which billionaires ran out of yachts to buy and so started building phallic spaceships, and I am surrounded by children who don't have enough to eat, by angry youth who are afraid of the police and their neighbors, by people suffering in homelessness because of opioids we got them hooked on, and by more tents and RV's lining our streets because our wages don't match the cost of living. I care because I am a Christian, because Jesus died for me when I least deserved it, and out of gratitude and worship I want others, especially children, to live dignified lives that reflects the fact they were made in the image of God.

I care because I am a pragmatist, and I have three children. What we are currently doing to the environment, to democracy, to the local and global economies, is unsustainable. I want them to have equal opportunity to life, liberty and the pursuit of happiness. They will not have that if we do not change trajectory, and we Christians hold all the cards.

So I care about homelessness, dignity, health, wages, sustainability. But, does God? Am I to be an evangelist celebrating the promise of heaven at all costs and remain complicit in supporting these earthly systems? I almost certainly over-emphasize the earthly over the heavenly, for which I hope I am sufficiently repentant.

But, in short, yes! Of course, God cares what is happening here and now in our lives and in our communities. He also has a plan that none of know or fully understand, he will not spare us from suffering and failure in this life. We are not promised health and wealth, but God loves us and invites his people to be a part of his story even if we don't understand our respective parts.

(Biblical references)

The language of peacemaking has not been on my radar for noble, Beatitudes-related reasons. I have more recently been reacquainted with the term through the Enneagram personality types. I myself am a 5 (Investigator). I have a peer who is a 9, The Peacemaker. One day I made some flippant comment about peacemakers being passive, and I was thankfully corrected. Peacemaking is an intensely proactive commitment. Some of our most notable current or recent peacemakers include Malala Yousafzai, Martin Luther King Jr., Ghandi, Greta Thunberg, and President Zelensky. Would we call any of those leaders passive? Not only are they proactive, they are forces to be reckoned with.

This realization/rebuke alters how I read Jesus' Beatitudes. "Blessed are the Peacemakers". Not peacekeepers. Not people who take abuse or stay silent in pursuit of tense quiet that is not real peace. Make peace. That is a tall order when we look around the world today.

One thing peacemaking surely is not is the pursuit of eutopia. I am a Christian, therefore I believe in sin and fallenness. I do not believe we can attain heaven on earth, nor am I particularly interested in trying. The best we can hope for is a dirty-mirror reflection of that heavenly kingdom. We will not eliminate selfishness, greed, and violence. But we can be realistic about them and keep them in check. One thing I love about the American system of democracy, or at least its intent, is the idea of checks-and-balances. Our country is not based on the pursuit of eutopia. The authors of the constitution built a system that kept the forces of authoritarian government and oppressive unrestrained capitalism mutually at bay with three branches of government that keep each other in check. We've obviously eroded that balance in recent decades to our own peril, but that's another topic.

I don't expect everyone to have the same nice house, take lots of vacations, and still work hard for the community. That's foolishness. Some people will continue to choose drugs over work and will suffer for it, causing pain for the rest of us. People will steal, people will hurt and kill. But that can be a manageable minority. Peace is at risk when someone working multiple jobs still cannot pay rent, or when a one-time emergency like a car breaking down means they fall behind on rent and cannot get caught up. When chronic poverty, or fatigue from flailing to avoid extreme poverty, is experienced by a tipping point of the population, peace is at risk. And, friends, we're getting to that point.

This might just sound like semantics, but I intentionally have learned to talk about peacemaking rather than "social justice". In part this is because words and phrases take on baggage or are appropriated by politics over time. "Social justice warrior" is certainly example of this language making its way into our ridiculous online culture (which we should all avoid, but we'll get to that). But language matters, and there is a subtle but important distinction. I

believe social justice has a connotation of righting past wrongs. And we should. We owe a huge debt (literally) to various communities, most notably the black and Native Americans. That 40 acres and a mule commitment is still lost in the mail. But on top of that debt we also have tremendous challenges to face that affect all of us. Globalization and accelerating technology are changing the economy and job markets faster than we can adjust. The desperate need to mitigate the worst effects of climate change and environmental degradation means we need to completely alter the energy markets *while* we adjust to the digital revolution *while* we repay our debts to historically marginalized communities. That is more than social justice. It requires looking forward to imagine what a peaceful world would look like, being honest about what it takes to make that world, and incorporating our social justice obligations into that peacemaking plan. So...it's even harder and more controversial than social justice. In all seriousness, if I weren't a Christian I simply wouldn't bother. But I am, which means I'm not responsible for that whole effort. I need only be faithful in my tiny part. And I need to cultivate joyfulness in contributing whatever that small part is.

Prototype 2: *Greediocy* (the start anyway, which becomes the basis for chapter three of *Economic Peacemaking*) with some of *The Golden Calf Bull* since the content got split between the two.

3.

Greediocy

The point is, ladies and gentlemen, that
greed, for lack of a better word, is good.
Greed is right, greed works. Greed clarifies,
cuts through, and captures the essence of the
evolutionary spirit. Greed, in all of its forms;
greed for life, for money, for love,
knowledge has marked the upward surge of
mankind.

- Gordon Gekko, *Wall Street*

I can't believe you like money too. We should hang out.

- Frito, *Idiocracy*

Did you ever notice we don't have a common noun form of the word "greed" referring to a person? You can be greedy or a greedy person. There are less common, related nouns like a miser. But you would not be called a...greeder. So I have adopted the term greediot. And we have a greedioy problem.

In my work doing community development we talk a lot about people-first language. We try to avoid language like "homeless people" and say "people experiencing homelessness". I know it can sound like lefty virtue signaling to the uninitiated, but it really does make a difference to both the development professional and the people we work with. It conditions us all to remember that states of being like homelessness, imprisoned, lonely, etc. are temporary. If we define people by their homelessness they start to see themselves as "the homeless" and it gets that much more difficult to overcome obstacles. They are people, worthy of dignity as much as the rest of us, experiencing homelessness. And if we walk a very challenging line well, they might not be experiencing that homelessness in the future. They would be housed people or...people experiencing homefulness, I suppose.

I get some pushback on people-first language, as one might expect. And that's fine. But I think there is a reason we don't have a common noun for the greediotics. We don't want to be defined by our greed. We might think, okay, maybe we've *given into* greed. Maybe we're *experiencing* greediness, but we're not *greediotics*, c'mon. We know we have a greed problem, but it's hiding in plain sight. It's intentionally the elephant (or bull...bullephant) in the room.

Our culture, and our churches, are obsessed with some weird stuff. We're really uncomfortable with sex and sexuality. Whole denominations are dividing on these issues. But

issues of sexuality don't appear with all that much frequency in the New Testament. They're there, and we should take them seriously. But do you know what the Bible talks about a lot more, and what Jesus talks about a lot in particular? Money and wealth.

(Gospel verses, talk about Ananias and Saphira, etc.)

(What is healthy capitalism vs American capitalism? Can we have capitalism that isn't based on greediness?)

5. The Golden Calf Bull

You could open a book of American history to pretty much any page and find idolatry, but in April 2022 I was sitting at my computer trying to understand how we perceive the economy and what we value. Putin was just over a month into his invasion of Ukraine, which had pushed the price of oil up and resulted in higher gas prices. This was on top of the already high gas prices as a result of relatively low global output during the COVID-19 pandemic. I will set aside for a moment the moral obligation to stop burning fossil fuels and focus on the economics. There was already controversy about why gas prices were so high. Some saw the opportunity to blame President Biden for not allowing more drilling startups. Some looked at the OPEC countries who were refusing to pump more oil and keep prices up. Some saw the American oil companies slow down production at the beginning of the pandemic, incorrectly betting that demand would slow down. American doesn't really use any Russian oil, but Europe does so Putin's invasion raised prices everywhere. But one infuriating dynamic was clear. The high price of gas was not just the oil companies passing on the high price of oil. They were making more profit than ever. A poll of oil company executives yielded 59% declaring that pressure from investors to maximize profits was the primary factor in high gas prices. Chevron's

stock price was up 40% already in the young year. So, we have another example of a greedidocy problem, but not a shocking one. The confusion came next.

I was reading an article about how short-sellers are starting to bet against the American economy. The article talked about how there was nervousness, not because the economy was heading into trouble, but because the rate of growth would slow down. We don't feel good about the economy unless it is, not only growing, but growing unsustainably fast. The author then explained that "investors aren't only nervous about consumers. They also seem to think that skyrocketing prices of oil will soon subside, which could hurt profits and stock price momentum for energy companies."⁴⁶

High gas prices, and other experiences of inflation, make Americans feel nervous about the economy. But we are still comforted by the other markers of a "strong" economy. The stock market was still at record values. But the stock market was largely inflated by the increased value of the oil companies. This is quite the lose-lose situation. The stock market looks big and strong when wages are low (keeping costs for companies low) and prices are high. If wages go up then profits come down, in addition to demand for products going up which increases prices, also eating into profits. So, then we see the stock market coming down in value and feel nervous about the economy. What we want is an impossibility. We want the stock market to remain at record highs, wages to be at record lows, and for everyone to be happy with that.

I suspect this is a natural dynamic of idolatry. We make a thing and then we put our faith in that thing as though it were God. But we don't want to admit the sin of idolatry, especially if it related to greed, so we keep Jesus on the side, as it were. Of course, Jesus understood this was a

⁴⁶ <https://www.cnn.com/2022/04/06/investing/short-selling-oil-consumer-stocks/index.html>

key weakness for us and warned us that we cannot serve both God and money. We cannot have two masters. So, we need to choose.

Our impossibility we want in the American economy only works if we have someone to exploit. When we were more comfortable taking land from Native Americans, using slave labor, leaning on undocumented workers, etc., we made it work. This is why we cannot serve two masters. It goes beyond a philosophical or theological discussion. Yes, we should only worship God because only God is worthy of worship and not a golden thing we crafted, obviously. But there are more consequences to who and what we choose to worship. As one of my favorite radio show hosts like to say, “The economy doesn’t care whether you live or die.” The golden bull who stalks Wall Street will ask us to sacrifice people. Formerly exploited people groups are fighting for their rights to participate equitably in the economy, so we have shifted some of that exploitation. Unpaid and underpaid labor in child care and elder care are two major examples. But the other growing sector of exploitation is uneducated white men, and they are not used to being the ones left without a chair when the music stops.


Prototype 3: MA in Economic Peacemaking Curricula

Master of Arts Degree in Economic Peacemaking: 34 credits				
FIRST YEAR FALL SEMESTER: 7 credits	FIRST YEAR SECOND SEMESTER: 7 credits	FIRST YEAR SUMMER SEMESTER: 6 credits	SECOND YEAR FALL SEMESTER: 7 credits	SECOND YEAR SPRING SEMESTER: 7 credits
Community & Economic Development: 3 credits The study of economic and political conditions in which communities exist, and tools and strategies to engage with communities to define and realize their own visions for themselves.	Qualitative & Quantitative Research: 3 credits Learning how to gather, interpret, visualize, and communicate various types of data. This includes understanding and communicating the limitations of data.	Thesis 1: 2 credits Initial research and groundwork for a thesis paper. Includes a certain number of internship, project, or volunteer hours.	Thesis 2: 2 credits Crafting a draft thesis paper around 30,000 words with 20 sources from the program and 25 external sources.	Thesis 3: 2 credits Completing the thesis paper and successfully defending the thesis topic and conclusions.
Persuasive Writing & Storytelling: 2 credits Learning how to tell a persuasive story that engages diverse stakeholders using fewer words than technical writing.	Entrepreneurship, Innovation, and Design: 2 credits Learning the tools and limitations to start a project/program, a nonprofit organization, or a private for profit business. Learning how to apply innovative and design thinking tools and strategies.	Culture and Context: 2 credits The study of various cultures and the history of particular regions and cities. This includes the ability to gather information, history, and cultural perspective in any context in order to become culturally learned.	Advocacy & Policy: 3 credits Learning how to engage and influence systems in which communities exist. Includes elemental American civics studies.	Digital Tools & Social Media: 3 credits Learning modern social media and digital tools for storytelling and communication. Learning best practices in digital literacy, basic journalistic integrity, and privacy.
Operationalizing Diversity, Equity, and Inclusion: 2 credits Learning history and best practices regarding D.E.I., and learning strategies to help coalitions move beyond planning for equity to action.	Global Health: 2 credits Learn best practices regarding public health. Learn the interconnectness of health and socioeconomic conditions. Includes an emphasis on children, youth, families, and Adverse Childhood Experiences.	Workforce Development: 2 credits Learn the systems and stakeholders involved in the workforce development systems including public officials, employers, K-12 and higher education institutions, NGO's, employment security, and workforce	Leadership & Management: 2 credits Learn best practices, and differences between, leadership and management.	Fundraising & Financial Management: 2 credits Learn basic strategies for fundraising, development, and capitalization. Includes introductory financial management and bookkeeping.

Appendix E—Project Appendix Documentation

Marketing

FIGURE 2 MACED MARKETING CAMPAIGN SCREENSHOTS




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Northwest University's new Master of Arts in Community Economic Development (MACED) is designed for servant leaders who want to create tangible, lasting change in their communities. Learn how to solve complex socioeconomic challenges—like advocating for living wage jobs—that empower and transform from within. Visit our website to learn more and apply at northwestu.edu/maced.


PROGRAM HIGHLIGHT

**EMPOWER COMMUNITIES.
BUILD FOR THEIR GOOD.**


MA in Community Economic Development



Learn more about our new program at
northwestu.edu/maced.












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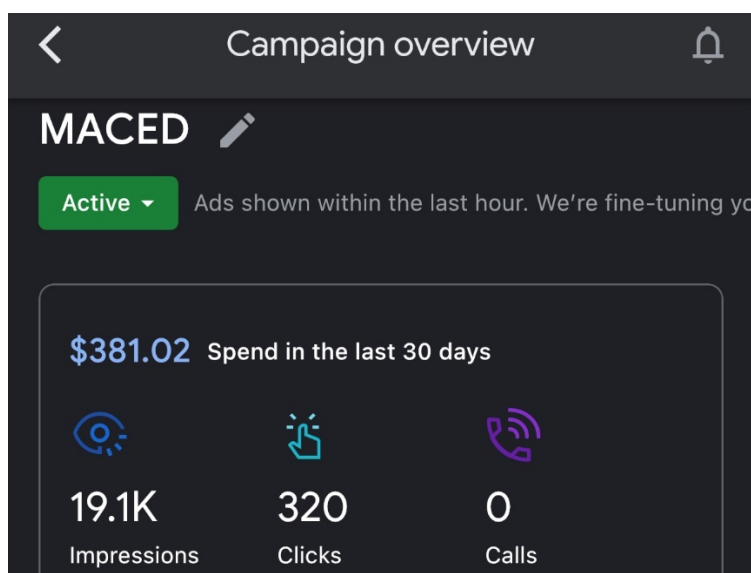
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- master's social justice
- Christian master's degree
- master's community economic ...
- master's degree community development
- master's degree economic development
- master's degree peacemaking
- master's degree wealth inequality
- online ma Economic development
- online ma community development

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Headline 1
Master's Degree
15/30

Headline 2
Community Economic Development
30/30

Headline 3
Northwest University
20/30

Description 1
Address complex socioeconomic challenges with lasting solutions alongside the community
87/90

Description 2
Offered online or on campus.
28/90

Ad • www.northwestu.edu
[Master's Degree | Community Economic Development | Northwest University](#)
 Address complex socioeconomic challenges with lasting solutions alongside the community.
 Offered online or on campus.

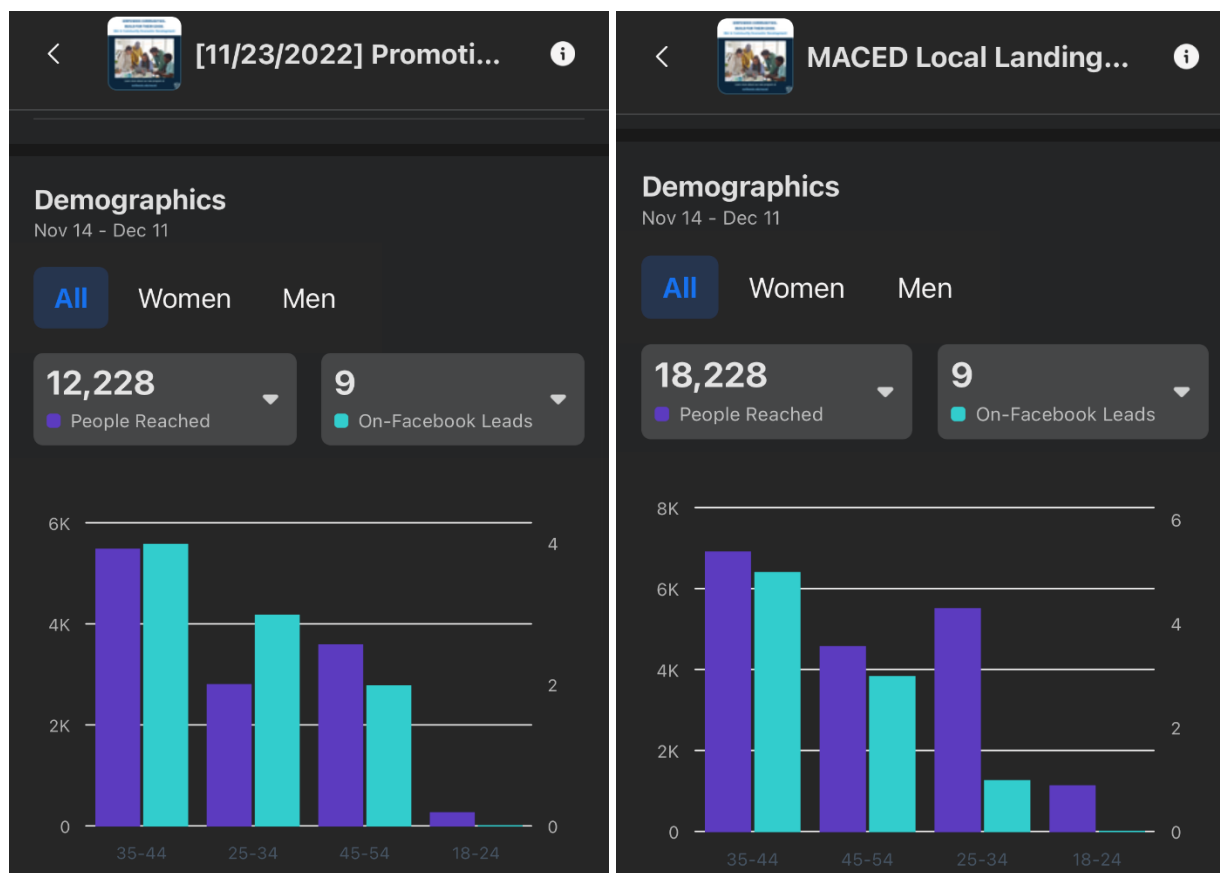


FIGURE 3 CED SEARCH ENGINE OPTIMIZATION LANGUAGE

Community Economic Development SEO

Column 1	Column 2		
Faith	Economic inequality	Globalization	Homeless(ness)
Faith-based	Economic(s)	Social determinants of health	Advocacy
Church	Inequality	Reconciliation	Policy
Christian(s)	Money	Equity	Policies
Peacemaking	Thriving	Equitable	Advocating
Peacemaker	Communities	Workforce development	D.E.I.
Jesus	ACES	Living wage jobs	
Theology	Adverse Childhood Experiences	Family wage jobs	
Evangelical(s)			
Catholic(s)			

Alumni Engagement Notes

Big takeaways:

- A more collaborative network for alumni.
- The soft skills you learn are critical to do the work, but employers don't know that. For MAICD to help students get their degree we need to help them know how to use it. (Experience is critical to pair with a MA).
- Add certifications or hard skills as much as possible.
- The international options are disappearing for domestic people without specific skills. How do we empower students to copower domestically?
- Rest, resilience, and self-care should be an area of emphasis.
- Storytelling and data management are critical skills.
- More face-to-face for the online cohorts.
- Celebrate students' love of culture and travel rather than shame them into domestic work.
- Our program is seen as relatively affordable, and yet the cost is prohibitive.
- For students already in other countries, the ICD is particularly relevant still.
- Alumni do not have a lot of money but want to help with recruitment if made easy.
- Hard to get into the nonprofit job market. Once you're in it's easier to move around. Moving to a new area makes you start all over again.
- On the one hand, the need is domestic. But breaking into the nonprofit sector is difficult. How can we think about helping ICD grads get in front of the sector rather than depending on its whims?
- Dynamic networking, help with networking, jobs, but also projects and collaboration.
- Local cohort that takes the online program together?
- The skills and the transformation was great, but how can we translate that to a job?
- One credit career navigation class?
- Seeing more desire from employers to develop initiatives domestically that could be expanded internationally.
- Alumni still want to go overseas but don't want to take a job from a local. Let's get that out in the open and celebrate the love of travel and culture. Important to frame this conversation and these values and know why you want to do what you want to do.
- Certifications, like fundraiser CFRE.
- Alumni are feeling the squeeze and the change. Resources are running low.
- Technology numbers, data management and interpretation, storytelling.
- There are so many nonprofits already, but many of them unhealthy or not having impact.
- More collaboration, copowerment with organizations as well.
- Include design thinking workshops in Social Entrepreneurship.
- Relevant for students in other countries.
- Find a way to add more optional hard skills.

Proposals to NU Faculty

AC Proposal (Graduate)

To: Academic Committee

From: College of Social and Behavioral Sciences,

Contact: Brian Humphreys, Director of International Community Development and Community Economic Development Programs

Dates: October & November, 2022

Re: CSBS proposes further changes to its MA in Community Economic Development (CED) degree.

The MACED's sister program, the MAICD program, currently operates with both a campus modality (including a BA-MA program for undergraduate students, and compatibility for F-1 visas for international students) and an online modality which includes international trips (including an NPP offering). There is no official hyflex offering for either program. The CED program will share classes with the MAICD program and will utilize largely the same modalities. (Trips will be domestic rather than international.) However, in the campus modality of the CED program, those classes which are CED-specific (not shared with the campus ICD program) will be offered online. Thus, we anticipate that students in the campus version of this program will attend a campus class approximately once every two weeks – increasing the local radius from which students can reasonably attend, but decreasing the campus hours substantially. For this reason, the CED program will not be open to international students on an F-1 visa.

Proposal Content

Overview

The growth in the community development sector, in terms of both jobs and interest by practitioners, is in domestic service (homelessness, DV, anti-trafficking, ACES, etc.). Most of what is already offered in ICD is applicable domestically, but there are likely prospective students who never consider NU because of the international emphasis. Many students currently in ICD do not intend to work internationally but find the ethos and content relevant. How many other prospective domestic students have we possibly missed out on? A parallel degree with a domestic emphasis can be created with a low-risk, low-cost iterative change. By replacing classes like Disaster Relief and Monitoring & Evaluation with Advocacy/Policy and Macroeconomics/Economic Development, we can leverage most of what we already have in place. Running two MA programs in ICD and CED with many common classes would increase our marketing opportunities and appeal to all development professionals without substantially increasing costs.

Since ICD has made room for more domestic content over the years, having a domestic-focused degree also refocuses the international degree. There are some skills particularly important for international work. For context, these are the current classes and credits for ICD:

Community and Economic Development (3 credits)
 Culture Studies in a Globalized Context (3 credits)
 Research for Social Change (3 credits)
 Social Entrepreneurship & Design Thinking (3 credits)
 Program Evaluation (2 credits)
 Children, Poverty & Development OR Disaster Relief & Resilience (3 credits)
 Funding & Grant Writing (2 credits)
 Social & Environmental Justice in Development (3 credits)
 Project Management for Development (2 credits)
 Peacemaking & Reconciliation (3 credits)
 Fieldwork (3 credits)
 Integrative Project I (3 credits)
 Integrative Project II (3 credits)
 TOTAL: 36 Semester Credits

Common Classes

Community and Economic Development (3 credits)
 Culture Studies in a Globalized Context (3 credits)
 Research for Social Change (3 credits)
 Social Entrepreneurship & Design Thinking (3 credits)
~~Program Evaluation (2 credits)~~
~~Children, Poverty & Development OR Disaster Relief & Resilience (3 credits)~~
 Funding & Grant Writing (2 credits)
 Social & Environmental Justice in Development (3 credits)
 Project Management for Development (2 credits)
 Peacemaking & Reconciliation (3 credits)
 Fieldwork (~~3 credits~~ 2 credits)
 Integrative Project I (~~3 credits~~ 2 credits)
 Integrative Project II (3 credits)

ICD-Specific

Monitoring & Evaluation (2 credits)
 Communication. & Storytelling (3 credits)
 Disaster Relief & Resilience (3 credits)

CED-Specific

Advocacy & Policy
 Macroeconomics & Econ. Dev.
 Children & Poverty

TOTAL: 37 Semester Credits

Program Name Changes

The MACED program was originally approved as the Master of Arts in Community and Economic Development. We now propose simplifying the name to the Master of Arts in Community Economic Development.

Graduation Requirements

The previous AAC proposal listed 37 credits for the MACED. This proposal would reduce it to 36, the traditional number of credits required for its sister program the MAICD (which would also return to 36 credits).

Outcome, Course, and Curricular Changes

Specific changes to courses and curricula are shown below in the proposed catalog text changes.

Grad Catalog Changes

Changes are in **bold**.

Deletions are ~~struck through and in bold~~.

Items in **[bold, italics, and brackets]** remain unchanged and are omitted for brevity.

1. Community Economic Development Outcomes

Existing (From Prior Proposal)	Proposed Changes
<p>Upon completion of the MACED program, graduates will be able to:</p> <ol style="list-style-type: none"> 1. Assess the particularities of culture contexts as they are relevant to the design and implementation of community development interventions; 2. Engage qualitative research methods to identify a community's core challenges and inherent resources; 3. Collaborate with community stakeholders and external agencies to create contextualized responses to social challenges; 4. Define a personal theological/philosophical framework for a vocation of service; 	<p>Upon completion of the MACED program, graduates will be able to:</p> <ol style="list-style-type: none"> 1. Assess the particularities of cultural and socioeconomic contexts as they are relevant to the design and implementation of community development interventions. 2. Engage qualitative research methods to identify a community's core challenges and inherent resources. 3. Collaborate with community stakeholders and external agencies public and private institutions to maximize opportunities for communities with socioeconomic create contextualized responses to challenges.

<p>5. Develop lifelong, habitual practices of authentic self-assessment and personal transformation;</p> <p>6. Strategize for effective program implementation and management;</p> <p>7. Analyze relief and development outcomes to assess program impact</p>	<p>4. Define a personal theological/philosophical framework for a vocation of service.</p> <p>5. Develop lifelong, habitual practices of authentic self-assessment and personal transformation;</p> <p>65. Strategize for effective program implementation and management.</p> <p>7. Analyze relief and development outcomes to assess program impact</p> <p>6. Effect community-honoring change in communities and in systems.</p> <p>7. Mobilize communities to act and advocate for themselves.</p> <p>8. Manage a sustainable, creative, and fulfilling career pathway in a challenging and dynamic sector.</p>
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2. Course Sequences/List

Existing (From Prior Proposal)	Proposed Changes
Community Development (3 credits)	GLST 5313 Community Development
Culture Studies in a Globalized Context (3 credits)	GLST 550 32 Culture and Diversity
Children & Poverty (3 credits)	GLST 657 32 Children, Poverty, & Development
Social & Environmental Justice in Development (3 credits)	GLST 6423 Social and Environmental Justice in Development
Macroeconomics & Econ. Dev. (3 credits)	GLST XXX3 Macroeconomics and Economic Development
Research for Social Change (3 credits)	GLST 5153 Research for Social Change
Advocacy & Policy (2 credits)	GLST XXX 23 Advocacy and Policy
Fieldwork (2 credits)	GLST 592 23 Fieldwork
Funding & Grant Writing (2 credits)	GLST 5942 Funding and Grant Writing
	GLST XXX1 Communication and Storytelling

Peacemaking & Reconciliation (3 credits)	GLST 6383 Peacemaking and Reconciliation
Integrative Project I (2 credits)	GLST 597 23 Integrative Project Thesis
Social Entrepreneurship & Design Thinking (3 credits)	GLST 6343 Social Entrepreneurship & Design Thinking
Project Management for Development (2 credits)	GLST 5932 Project Management for Development
Integrative Project II (3 credits)	Integrative Project II (3 credits)
Total: 37 Semester Credits	GLST XXX0 Thesis Presentation
	Total: 37 6 Semester Credits

3. Course Descriptions – MACED

Note that some classes below are shared with the MAICD Program, and other class revisions on the accompanying proposal for changes to the MAICD program may affect classes which are shared with the MACED.

Existing (or Revised)	Proposed
<p>GLST 5503 - Culture Studies in A Globalized Context</p> <p>3 credits</p> <p>This course will consider issues of both local and global culture as they impact the contexts of relief, advocacy, and community development. Students learn to respect and work with the diversity of cultures and worldviews in a increasingly globalized world.</p>	<p>GLST 55032 - Culture and Diversity Studies in A Globalized Context</p> <p>32 credits</p> <p>This course will consider issues of both local and global culture and diversity as they impact the contexts of relief, advocacy, and community development, advocacy, and civics. Students will learn to respect and work with the diversity of cultures and worldviews in an increasingly globalized world.</p>

<p>GLST 6573 - Children, Poverty, And Development</p> <p>3 credits</p> <p>Prevention and advocacy for children at risk and the creation of healthy environments and communities for children are the two main foci of this course. Students will explore a child-focused perspective on poverty and development, including a consideration of the cultural, social, political and spiritual determinants that impact children, and transformative, community-based approaches to improving child well-being.</p>	<p>GLST 65732 - Children, Poverty, And Development</p> <p>32 credits</p> <p>Prevention and advocacy for children at risk and the creation of healthy environments and communities for children are the two main foci of this course. Students will explore a child-focused perspective on poverty and development, including a consideration of the cultural, social, political and spiritual determinants that impact children, and transformative, community-based approaches to improving child well-being.</p>
<p>GLST XXX2 - Advocacy and Policy for Development</p> <p>2 credits</p> <p>This course explores best practices in building relationships between community leaders and elected officials to achieve outcomes with maximum benefits and minimal unintended consequences in communities.</p>	<p>GLST XXX23 - Advocacy and Policy for Development</p> <p>23 credits</p> <p>This course explores best practices in building relationships between community leaders and elected officials to achieve outcomes with maximum benefits and minimal unintended consequences in communities.</p>
<p>GLST 5973 - Integrative Project II</p> <p>3 credits</p> <p>This course supports the student in completing the integrative project. It also provides opportunities for the comprehensive review of ICD principles and practices, and for the affirmation of individual vocational strengths and goals.</p>	<p>GLST 5973 – Thesis Integrative Project II</p> <p>3 credits</p> <p>This course supports the student in completing their final integrative project or thesis. It also provides opportunities for the comprehensive review of ICD principles and practices, and for the affirmation of individual vocational strengths and goals.</p>
<p>GLST 5922 - Fieldwork</p> <p>2 credits <i>[as of most recent proposal]</i></p> <p>In this course, students complete their individualized fieldwork requirements, engaging primarily in an online format with the cohort community from diverse sites around the world. This typically includes specialized research and service with one or more organizations germane to the student's</p>	<p>GLST 59223 - Fieldwork</p> <p>23 credits</p> <p>In this course, students complete their individualized fieldwork requirements, engaging primarily in an online format with the cohort community from diverse sites around the world. This typically includes specialized research and service with one or more organizations germane to the student's</p>

interests. The goals of the course include preparation for the upcoming thesis, exploration of vocational possibilities, and formation of leadership skills relevant to development work.	interests. The goals of the course include preparation for the upcoming thesis, exploration of vocational possibilities, and formation of leadership skills relevant to development work.
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Community Economic Development, Graduate Certificate: Program Outcomes (following the format of our existing outcomes for our Graduate Certificate in Outcomes-Oriented Program Evaluation):

Existing	Proposed
[No outcomes were originally proposed.]	<p>Completion of the Graduate Certificate in Community Economic Development requires the student to demonstrate competencies in:</p> <ul style="list-style-type: none"> • Constructively assessing and evaluating a community's needs and opportunities • Collaboratively designing and managing approaches to local community and economic development • Engaging local non-profits, faith communities, and other community stakeholders in advocacy and policy work

1. Course Sequence

Existing	Proposed
<p>Year One – Summer Semester: 3</p> <p>GLST 6573 Children and Poverty (<i>Online</i>)</p> <p>Year One – Fall Semester: 3</p> <p>GLST XXX3 Macroeconomics and Economic Development (<i>Online</i>)</p> <p>Year One – Spring Semester: 2</p> <p>GLST XXX2 Advocacy and Policy (<i>Online</i>)</p> <p>Total: 8 Semester Credits</p>	<p>Year One – Summer Semester: 3</p> <p>GLST 5313 Community Development (<i>Online or on-campus</i>)</p> <p>Year One – Fall Semester: 3</p> <p>GLST XXX3 Macroeconomics and Economic Development (<i>Online</i>)</p> <p>Year One – Spring Semester: 3</p> <p>GLST XXX3 Advocacy and Policy (<i>Online</i>)</p> <p>Total: 9 Semester Credits</p>

CED Course Sequencing Planning

FIGURE 4 COURSE SEQUENCING PLANNING

Months	ICD Aug	ICD Aug	ICD Aug	CED Ja	CED Jar	CED Ja	CED Ja	CED M	CED M	CED M	CED May
January				Soc Ent	PM (2)						
May						Comm Culture	Children (2)	Comm Culture	Children (2)		
August		Culture (3)	SEJ (3)	SEJ (3)	Econ Dev (3)		SEJ (3)	Econ Dev (3)			Online
January	ME (2)	[Comm Dev (3)	Research	Research	Advocacy (3)		Research	Advocacy (3)			Campus
May	PM (2)	Disaster Relief	Fieldwork	Fieldwork	Funding	[Storytelling]	Fieldwork	Funding	[Storytelling]		Trip - Campus class
August	Funding (2)	IP (3)	Peacemaking	Peacemaking	Thesis (3)		Peacemaking	Thesis (3)			Trip - Online class
January	Storytelling	Ecological Lead	Soc Ent (3)			Presentation	(Soc Ent	PM (2)	Presentation (0)		
May			Presentation								

All Classes Offered to Cohorts 14, 15, 16 - be = Course which will be discontinued after cohort 15.

Month	Year	Course	Credits	ICD 15 Jan Start OL	ICD 16 May Start	ICD 16 Aug Start	ICD 16 May Start OL	ICD 16 Aug Start OL	CED Jan start	CED May start	CED Jan start OL	CED May start OL	Cohort s Taking Each Class
January	2023	Peacemaking	3										0
January	2023	Culture	3	0.5									0.5
January	2023	IP II	3										0
January	2023	Soc Ent	3						0.5			0.5	1
January	2023	Research	3	0.5									0.5
January	2023	PE	2										0
January	2023	PM	2						0.5			0.5	1
May	2023	PM	2		0.5		0.5						1
May	2023	PE	2										0
May	2023	Funding	2	0.5									0.5
May	2023	Presentation	0										0
May	2023	Storytelling	1		0.5		0.5						1
May	2023	Comm Dev	3	0.5	0.5		0.5		0.5	0.5	0.5	0.5	3.5
May	2023	Culture Div	2						0.5	0.5	0.5	0.5	2
May	2023	Fieldwork	3	0.5									0.5
May	2023	Disaster	2										0
May	2023	Children	2						0.5	0.5	0.5	0.5	2
August	2023	Cult Comm Pla	3		0.5	0.5	0.5	0.5					2
August	2023	IP I	3	0.5									0.5
August	2023	Soc Ent	3	0.5	0.5	0.5	0.5	0.5	0.5	0.5	0.5	0.5	4.5
August	2023	SEJ	3										0
August	2023	PM	2	0.5									0.5
August	2023	Econ Dev	3						0.5	0.5	0.5	0.5	2
January	2024	ME	2		0.5	0.5	0.5	0.5					2
January	2024	Comm Dev	3			0.5		0.5					1
January	2024	IP II	3	0.5									0.5
January	2024	Peacemaking	3	0.5									0.5
January	2024	PE	2	0.5									0.5
January	2024	Research	3		0.5	0.5	0.5	0.5	0.5	0.5	0.5	0.5	4
January	2024	Funding	2		0.5		0.5						1
January	2024	Presentation	0										0
January	2024	Advocacy	3						0.5	0.5	0.5	0.5	2
May	2024	PM	2			0.5		0.5					1

[illegible]

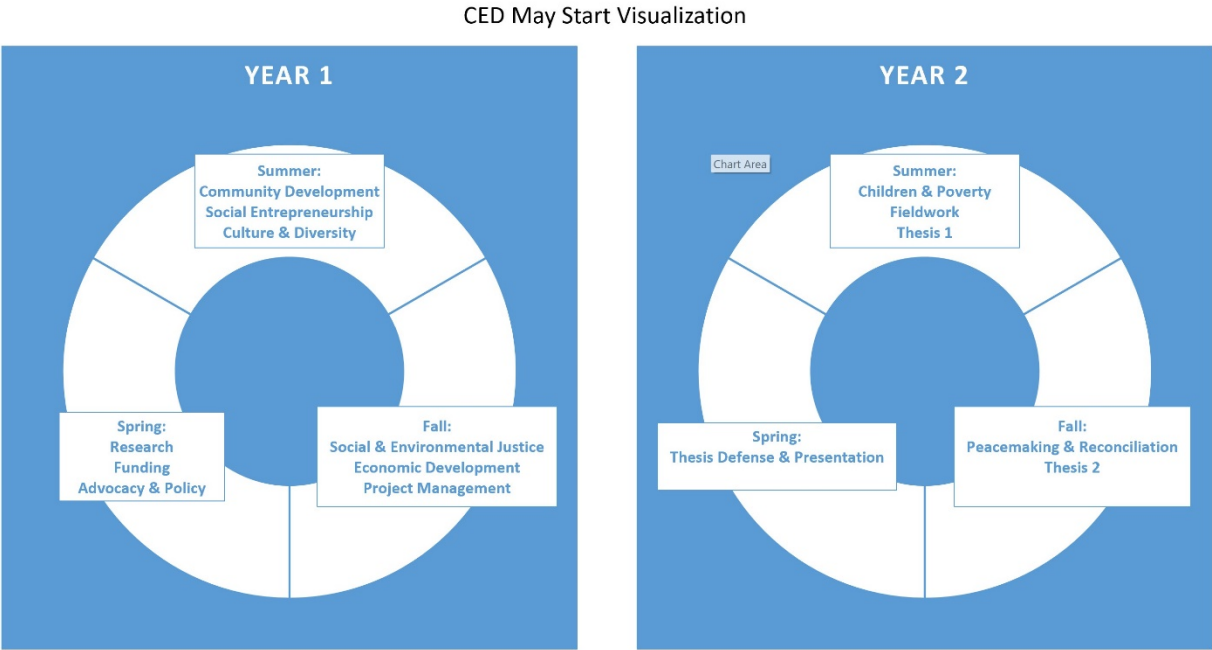
January	2024 Peacemaking	3	19														19
January	2024 PE	2	19														19
January	2024 Research	3		8	8	12	12	5	6		6	8					65
January	2024 Funding	2		8		12											20
January	2024 Presentation	0															0
January	2024 Advocacy	3						5	6		6	8					25
May	2024 PM	2			8		12										20
May	2024 Disaster Relief	2	8	8	8	12	12										48
May	2024 Children	2	11														11
May	2024 Soc Ent	3	19														19
May	2024 PE	2															0
May	2024 Fieldwork	3		8	8	12	12	5	6		6	8					65
May	2024 Funding	2		8		12		5	6		6	8					45
May	2024 Presentation	0	19														19
May	2024 Storytelling	2						5	6		6	8					25
August	2024 Funding	2			8		12										20
August	2024 IP	3		8	8	12	12										40
August	2024 Peacemaking	3		8	8	12	12	5	6		6	8					65
August	2024 Thesis	3						5	6		6	8					25
January	2024 Storytelling	1			8		12										20
January	2025 Ecological Lead	3		8	8	12	12										40
January	2025 Soc Ent	3		8	8	12	12		6			8					54
January	2025 Presentation	0						5	6		6	8					25
January	2025 PM	2							6			8					14
May	2025 Presentation	0		8	8	12	12										40

Ongoing classes to be used for both programs (presuming no additional changes over time)

Month	Year	Course	Credits	CED Jan start	CED May start	CED Jan start OL	CED May start OL	Students Taking	Campus	Online	Online T	Campus	Campus Section
August	2023	Cult Comm Pla	3					0	#REF!	#REF!			1
August	2023	Soc Ent	3	5	6	6	8	25	#REF!	#REF!			2
August	2023	Econ Dev	3	5	6	6	8	25		25			
August	2024	Funding	2					0		0			
August	2024	IP	3					0	#REF!	#REF!			1
August	2024	Peacemaking	3	5	6	6	8	25	#REF!	#REF!			2
August	2024	Thesis	3	5	6	6	8	25		25			
January	2023/2025	Soc Ent	3	5	6	6	8	25	#REF!	#REF!			2
January	2023/2025	PM	2	5	6	6	8	25		25			
January	2024	ME	2					0	16	24			1
January	2024	Comm Dev	3					0		20			
January	2024	Research	3	5	6	6	8	25	#REF!	#REF!			2
January	2024	Funding	2					0		20			
January	2024	Advocacy	3	5	6	6	8	25		25			
January	2024	Storytelling	1					0	8	12			1
January	2025	Ecological Lead	3					0	16	24			1
January	2025	Presentation	0	5	6	6	8	25			14	11	14
May	2023/2024	PM	2					0	20	20			1
May	2023	Storytelling	1					0		20			

May	2023 Comm Dev	3	5	6	6	8	25	19	12	14	2
May	2023 Culture Div	2	5	6	6	8	25		25		
May	2023 Children	2	5	6	6	8	25		25		
May	2024 Disaster Relief	2					0	16	24		1
May	2024 Fieldwork	3	5	6	6	8	25	27	38		2
May	2024 Funding	2	5	6	6	8	25	8	37		1
May	2024 Storytelling	2	5	6	6	8	25		25		
May	2025 Presentation	0					0	16	24		1

FIGURE 5 COURSE SEQUENCING PLANNING SIMPLIFIED VISUALIZATION



CED Partnerships

MEMORANDUM OF UNDERSTANDING BETWEEN ACCORD NETWORK AND NORTHWEST UNIVERSITY

1. Parties. This Memorandum of Understanding (MOU) is made and entered into by and between

Accord Network (Accord)
and
Northwest University

2. Purpose The purpose of this MOU is to formalize a \$1,500 scholarship for employees of Accord member organizations to the Community Economic Development (CED) master's degree program offered by Northwest University.

3. Term of MOU This MOU shall commence on the date both parties sign below. This MOU may be terminated, without cause, by either party upon with 30 day written notice.

4. Responsibilities of Northwest University

- Provide a \$1,500 scholarship to employees of Accord member organizations who are accepted into the CED program and maintain employment with the respective organizations for the duration of the master's degree.
 - i. The scholarship will be offered in \$500 increments during the third, fourth, and fifth semesters of the program.
 - ii. The scholarship requires the employee conduct their thesis research and project at and/or with the Accord member organization where they are employed.

5. Responsibilities of Accord Network

- As appropriate, communicate this scholarship opportunity to Accord members.

- Provide verification that a referring agency is a Accord member in good standing.

6. **General Provisions**

A. Amendments. Either party may request changes to this MOU. Any changes, modifications, revisions or amendments to this MOU which are mutually agreed upon by and between the parties to this MOU shall be incorporated by written instrument, and effective when executed and signed by all parties to this MOU.

B. Entirety of Agreement. This MOU, consisting of two, pages, represents the entire and integrated agreement between the parties and supersedes all prior negotiations, representations and agreements, whether written or oral.

C. Third Party Beneficiary Rights. The parties do not intend to create in any other individual or entity the status of a third party beneficiary, and this MOU shall not be construed so as to create such status. The rights, duties and obligations contained in this MOU shall operate only between the parties to this MOU, and shall inure solely to the benefit of the parties to this MOU. The provisions of this MOU are intended only to assist the parties in determining and performing their obligations under this MOU. The parties to this MOU intend and expressly agree that only parties signatory to this MOU shall have any legal or equitable right to seek to enforce this MOU, to seek any remedy arising out of a party's performance or failure to perform any term or condition of this MOU, or to bring an action for the breach of this MOU.

7. Signatures In witness whereof, the parties to this MOU through their duly authorized representatives have executed this MOU on the days and dates set out below, and certify that they have read, understood, and agreed to the terms and conditions of this MOU as set forth herein.

The effective date of this MOU is the date of the signature last affixed to this page.

Money and Peacemaking Sample

Money and Peacemaking:

A Practical Theology of Economic Development

Brian Humphreys

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1. Blessed are the Peacemakers
2. Devoured Houses
3. The Golden Calf Bull
4. The Planks in Our Eyes
5. The Resilient Peacemaker
6. Local Peacemaking
7. National Peacemaking
8. Greater Things

1.

Blessed are the Peacemakers

Love's a force that's powerful and strange
 People make bad choices
 If they're mad or scared or stressed
 But throw a little love their way...
 And you'll bring out their best!

- The Trolls, *Frozen*

Nothing stops a bullet like a job.

- Father Gregory Boyle, Homeboy Industries

In 2018, I convened a beer-and-hot-wings meeting for some men in my community in the mid-sized city of Tacoma, Washington. I had been doing some work in the early childhood development sector and was surprised how few fathers were taking advantage of the resources available to them. We had an unstructured but productive conversation about how many fathers in our city were deeply struggling. They need resources and encouragement, but they do not know where to find it and do not trust it will lead to a different outcome than what they know. Everyone at that meeting, all of whom happened to be fathers themselves, got excited about doing something about this, and it escalated into an initiative to build community among at-risk fathers and offer them services in a high-trust, culturally appropriate environment.

One of these dads likes to remind us about the temptation to go back to selling drugs among men in our city. People like myself in the white, middleclass community tend to respond to drugs and crime by increasing criminal charges and police activity among drug dealers. This turns out to not be much of a deterrent because many of these men who sell drugs have already been in jail. They count it as a cost of the life. That is, until they become fathers. When that happens, they want to avoid jail to be available for their kids and to be a good example. But then things in this economy get hard. Without

sufficient income, they will always be tempted to go back to selling drugs. They are working dead-end, low wage jobs barely paying rent while they see their peers flouting the law and driving around in new SUVs.

At the beginning of the COVID-19 pandemic, that dad lost his warehouse job as employers shut down. He was ineligible for unemployment assistance because of a custody issue. He ended up finding another job a few months later, but he often talked about his own temptation to go back to selling drugs out of desperation. Fortunately, through a lot of assistance and support from our network, he avoided that temptation. But it was an illustration of the more complex and nuanced obstacles to pursuing peace through economic intervention. If he had a job readily available to him that pays \$25 or \$30 an hour, he would have quickly accepted that job and there would have been no question that drugs was not a viable alternative. Later, in 2021, he was connected to an employer with a driving job who then trained him to earn a Class A commercial driver's license. Not only is he doing better economically, but his personality, his confidence, his example to his kids, have changed. Whatever shame was there for not being able to provide for his kids is gone. He talks now about how eager he is for his son to follow his example and learn these skills to get a good paying job that offers him a dignified life much earlier in his adulthood.

Much of our American lives revolve around our perceptions of how the economy is doing. That in and of itself is problematic because it too often ties God's heavenly kingdom to this earthly one, and we are not as good at disentangling them as we would like to think. To the degree we do all still pay attention to "how the economy is doing", we do so in ways that seem increasingly odd the closer we look. We can pull in or exclude various indicators to support any belief we have about the economy, or to use the economy to support a political or social position.

More often than not, especially in mainstream media outlets, we use two measures to determine the health of the economy: the total value of the stock market, and the unemployment rate. If the stock market is at record highs, we might feel like the economy is doing well. If the stock market comes down in value even one or two percentage points, we talk about the economy in decline. When the unemployment rate goes up, we start to wonder if jobs are scarce and the economy is bad. When unemployment is low, there must be plenty of jobs and the economy must be doing well!

In my years of financial coaching and workforce development, there is a similar story I kept hearing that caused me to doubt the value of these two metrics. I remember one man in particular, for not particular reason other than how perfectly is illustrated the totality of all this different situations I encounter. He had been a senior commercial truck driver for a local shipping company earning \$28 an hour before the Great Recession. During that recession, around 2009, all the employees agreed to take a pay cut to minimize layoffs. This driver went down to \$20 an hour. A few years later this local company was bought out by a national shipping conglomerate. The headquarters of the new employer was out of state so there were no local relationships and negotiations to be had. They assumed \$20 an hour was the going rate for senior derives in this region. When we met for a financial coaching session in 2017, he was still earning \$20 an hour, but the employer was celebrating huge profit margins and the stock price of the company was higher than ever. Technically, this situation made the economy "better" according to these two metrics. He still works full time, contributing to a low unemployment rate. The stock value of his company is high, contributing to record breaking wealth for shareholders. But this senior commercial driver is making \$8 an hour less than nearly a decade ago.

In low-income communities where I do most of my grassroots community work, struggling parents often piece together two or three part time jobs to make ends meet. This is a major challenge because schedules are often fluid and unpredictable for part time jobs in sectors like retail, but many parents find ways to make it work. These workers are contributing greatly to the "health" of the

economy. If you work three part time jobs in retail, you are pushing up the value of the stock market and suppressing the unemployment rate significantly. But do you feel economically well? Or, for that matter, physically and emotionally well?

My community is Tacoma, Washington is a historically blue-collar workforce. We have been home to some great industries related to our thriving port and maritime industry and advanced manufacturing subcontractors related to the huge regional aviation industry. But the same changes in manufacturing across the country have hit us. Many of those facilities have either been moved overseas or to less union-friendly states by companies looking to maximize short term profits. Or the facilities they continue to use involve more and more robotics that replace large numbers of workers. What has replaced those high-wage, middle class jobs is an explosion of entry-level healthcare and retail jobs. You can work at the mall, or a fast-food restaurant, or you can be a home health care aide earning minimum wage. You might get an entry level job in one of our many warehouses, but those jobs also rarely pay wages that a family can live off of.

I do this work because looking at poverty close up enrages me. I live in the wealthiest, most decadent civilization in human history in which billionaires ran out of yachts to buy and so started building spaceships, and I am surrounded by children who don't have enough to eat, by angry youth who are afraid of the police and their neighbors, by people suffering in homelessness because of opioids we got them hooked on, and by more tents and RV's lining our streets because our wages don't match the cost of living. I care because I am a Christian, because Jesus died for me when I least deserved it, and out of gratitude and worship I want others, especially children, to live dignified lives that reflects the fact they were made in the image of God.

I care because I am a pragmatist, and I have three children. What we are currently doing to the environment, to democracy, to the local and global economies, is unsustainable. I want them to have

equal opportunity to life, liberty and the pursuit of happiness. They will not have that if we do not change trajectory, and we Christians hold all the cards.

So I care about homelessness, dignity, health, wages, sustainability. But, does God? Am I to be an evangelist celebrating the promise of heaven at all costs and remain complicit in supporting these earthly systems? I almost certainly over-emphasize the earthly over the heavenly, for which I hope I am sufficiently repentant. But, of course God cares what is happening here and now in our lives and in our communities. He also has a plan that none of know or fully understand, he will not spare us from suffering and failure in this life. We are not promised health and wealth, but God loves us and invites his people to be a part of his story even if we don't understand our respective parts.

The language of peacemaking has not been on my radar for noble, Beatitudes-related reasons. I have more recently been reacquainted with the term through the Enneagram personality types. I myself am a 5, the Investigator. I have a peer who is a 9, The Peacemaker. One day I made some flippant comment about peacemakers being passive, and I was thankfully corrected. Peacemaking is an intensely proactive commitment. Some of our most notable current or recent peacemakers include Malala Yousafzai, Martin Luther King Jr., Ghandi, Greta Thunberg, and President Zelensky. Would we call any of those leaders passive? Not only are they proactive, they are forces to be reckoned with.

This realization/rebuke alters how I read Jesus' Beatitudes. "Blessed are the Peacemakers". Not peacekeepers. Not people who take abuse or stay silent in pursuit of tense quiet that is not real peace. Makers of peace. That is a tall order when we look around the world today.

One thing peacemaking surely is not is the pursuit of eutopia. I am a Christian, therefore I believe in sin and fallenness. I do not believe we can attain heaven on earth, nor am I particularly interested in trying. The best we can hope for is a dirty-mirror reflection of that heavenly kingdom. We will not eliminate selfishness, greed, and violence. But we can be realistic about them and keep them in

check. One thing I love about the American system of democracy, or at least its intent, is the idea of checks-and-balances. Our country is not based on the pursuit of eutopia. The authors of the constitution built a system that kept the forces of authoritarian government and oppressive unrestrained capitalism mutually at bay with three branches of government that keep each other in check. We've obviously eroded that balance in recent decades to our own peril, but that's another topic.

I don't expect everyone to have the same nice house, take lots of vacations, and still work hard for the community. That's foolishness. Some people will continue to choose drugs over work and will suffer for it, causing strain for the rest of us. People will steal, people will hurt and kill. But that can be a manageable minority. Peace is at risk when someone working multiple jobs still cannot pay rent, or when a one-time emergency like a car breaking down means they fall behind on rent and cannot get caught up. When chronic poverty, or fatigue from flailing to avoid extreme poverty, is experienced by a tipping point of the population, peace is at risk. And, friends, we're getting to that point.

This might just sound like semantics, but I intentionally have learned to talk about peacemaking rather than "social justice". In part this is because words and phrases take on baggage or are appropriated by politics over time. "Social justice warrior" is certainly example of this language making its way into our ridiculous online culture (which we should all avoid, but we'll get to that). But language matters, and there is a subtle but important distinction. I believe social justice has a connotation of righting past wrongs. And we should. We owe a huge debt (literally) to various communities, most notably the black and Native Americans. The 40 acres-and-a- mule commitment is still lost in the mail. But on top of that debt we also have tremendous challenges to face that affect all of us. Globalization and accelerating technology are changing the economy and job markets faster than we can adjust. The desperate need to mitigate the worst effects of climate change and environmental degradation means we need to completely alter the energy markets *while* we adjust to the digital revolution *while* we repay our debts to historically marginalized communities. That is more than social justice. It requires looking

forward to imagine what a peaceful world would look like, being honest about what it takes to make that world, and incorporating our social justice obligations into that peacemaking plan. So...it's even harder and more controversial than social justice. In all seriousness, if I weren't a Christian I simply wouldn't bother. But I am, which means I'm not responsible for that whole effort. I need only be faithful in my tiny part. And I need to cultivate joyfulness in contributing whatever that small part is.

I consider my career to be a commitment to social justice. But there is a reason I transition to using the word Peacemaking or Peacebuilding. The first reason is simple definitions. I think social justice has taken on a connotation of writing the wrongs in the past. I am all four of us and a proponent of all kinds of reparations especially for the black community and the Native American communities. However there is logistical concern as the American community continues to diversify there are fewer people whose ancestors participated in building systemic racism. They are going to be less inclined to sacrifice some of their financial future to write the wrongs of the past, for common sense reasons. But they will be interested. I believe Peacemaking is a more forward-thinking term that takes the need to incorporate our highest our history of systemic racism and writing wrongs to build peace that is sustainable and lasting

It may seem economics and peacemaking make for odd bedfellows. When we talk about peacemaking it is often relational, and very much overlaps with spiritual outcomes in the community or even evangelism. Economics reminds us of money and the Bible is clear about the dangers of money. And yet we are experiencing a lack of peace in large part due to not having an economic framework coming out of the church. A theology of economics if you will. That leaves us vulnerable. Like it or not, we live in a world dictated by money. There did not used to be a stock market or a global economy. In addition to those complex systems, we have a complicated history of denying black and brown brothers and sisters from equal participation in the economy. Are used economics to disturb the peace, and in the name of Jesus we should be reconciling and pursuing peace through

economic lens. Can we be honest about the elephant in the room? The economy is not fair, and it is not unfair in the way that we think of capitalism being unfair.

It occurs to me we don't have a common noun form of the word "greed" referring to a person. If you lie, you're a liar. If you murder, you are a murder. If you commit adultery, you are an adulterer. You can be greedy or a greedy person. There are less common, related nouns like being a miser. But you would not be called a...greeder. So, I have adopted the term "greediot". And we have a greedioity problem.

In my work doing community development we talk a lot about people-first language. We try to avoid language like "homeless people" and say "people experiencing homelessness". I know it can sound like lefty virtue signaling to the uninitiated, but it really does make a difference to both the development professional and the people we work with. It conditions us all to remember that states of being like homelessness, imprisoned, lonely, etc. are temporary. If we define people by their homelessness they start to see themselves as "the homeless" and it gets that much more difficult to overcome obstacles. They are people, worthy of dignity as much as the rest of us, experiencing homelessness. And if we walk a very challenging line well, they might not be experiencing that homelessness in the future. They would be housed people or...people experiencing homefulness, I suppose.

I get some pushback on people-first language, as one might expect. And that's fine. But I think there is a reason we don't have a common noun for the greediotics. We don't want to be defined by our greed. We might think, okay, maybe we've *given into* greed. Maybe we're *experiencing* greediness, but we're not *greediotics*, c'mon. We know we have a greed problem, but it's hiding in plain sight. It's intentionally the elephant (or bull...bullephant) in the room.

Our culture, and our churches, are obsessed with some weird stuff. We're really uncomfortable with sex and sexuality. Whole denominations are dividing on these issues. But issues of sexuality don't

appear with all that much frequency in the New Testament. They're there, and we should take them seriously. What strikes me reading the Bible as an adult is how often the Bible, and Jesus in particular, talks about money. Famously, most glaring is Matthew 6:24, "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money."

You could open a book of American history to pretty much any page and find idolatry, but in April 2022 I was sitting at my computer trying to understand how we perceive the economy and what we value. Putin was just over a month into his invasion of Ukraine, which had pushed the price of oil up and resulted in higher gas prices. This was on top of the already high gas prices as a result of relatively low global output during the COVID-19 pandemic. I will set aside for a moment the moral obligation to stop burning fossil fuels and focus on the economic situation. There was already controversy about why gas prices were so high. Some saw the opportunity to blame President Biden for not allowing more drilling startups. Some looked at the OPEC countries who were refusing to pump more oil and keep prices up. Some saw the American oil companies slow down production at the beginning of the pandemic, incorrectly betting that demand would slow down. America doesn't really use any Russian oil, but Europe does, so Putin's invasion raised prices everywhere. But one infuriating dynamic was clear. The high price of gas was not just the oil companies passing on the high price of oil. They were making more profit than ever. A poll of oil company executives yielded 59% declaring that pressure from investors to maximize profits was the primary factor in high gas prices. Chevron's stock price was up 40% already in the young year. So we have another example of a greedidocy problem, but not a shocking one. The confusion came next.

I was reading an article about how short-sellers are starting to bet against the American economy. The article talked about how there was nervousness, not because the economy was heading into trouble, but because the rate of growth would slow down. We don't feel good about the economy

unless it is, not only growing, but growing unsustainably fast. The author then explained that “investors aren’t only nervous about consumers. They also seem to think that skyrocketing prices of oil will soon subside, which could hurt profits and stock price momentum for energy companies.”⁴⁷

High gas prices, and other experiences of inflation, make Americans feel nervous about the economy. But we are still comforted by the other markers of a “strong” economy. The stock market was still at record values. But the stock market was largely inflated by the increased value of the oil companies. This is quite the lose-lose situation. The stock market looks big and strong when wages are low (keeping costs for companies low) and prices are high. If wages go up then profits come down, in addition to demand for products going up which increases prices, also eating into profits. So then we see the stock market coming down in value and feel nervous about the economy. What we want is an impossibility. We want the stock market to remain at record highs, wages to be at record lows, and for everyone to be happy with that. We’ve discovered the alternative is that to maintain profits, corporations raise prices as wages increase, creating talk of inflation and fears of a “bad” economy. Really, the market is adjusting and needs to come back to earth to participate in the actual economy rather than just measure the wealth of the wealthy. But, since we are still accustomed to using the stock market to determine the health of the economy, workers who depend on a regular paycheck and have little invested in stocks start to worry about the “economy” and become vulnerable to the golden bull’s temptations.

I suspect this is a natural dynamic of idolatry. We make a thing and then we put our faith in that thing as though it were God. But we don’t want to admit the sin of idolatry, especially if it is related to greed. So, we keep Jesus on the side, as it were. Of course, Jesus understood this was a key weakness

⁴⁷ <https://www.cnn.com/2022/04/06/investing/short-selling-oil-consumer-stocks/index.html>

for us and warned us that we cannot serve both God and money. We cannot have two masters. We need to choose.

Our impossibility we want in the American economy only works if we have someone to exploit. When we were more comfortable taking land from Native Americans, using slave labor, leaning on undocumented workers, etc., we made it work. This is why we cannot serve two masters. It goes beyond a philosophical or theological discussion. Yes, we should only worship God because only God is worthy of worship and not a golden thing we crafted, obviously. But there are more consequences to who and what we choose to worship. As one of my favorite radio show hosts like to say, “The economy doesn’t care whether you live or die.” The golden bull who stalks Wall Street will ask us to sacrifice people. Formerly exploited people groups are fighting for their rights to participate equitably in the economy, so we have shifted some of that exploitation. Unpaid and underpaid labor in child care and elder care are two major examples of ongoing unpaid labor we collectively depend on. Fraying infrastructure and mother nature are also being overburdened to keep it going, but things are literally starting to break down. The other growing sector of exploitation is uneducated white men, and they are not accustomed to being the ones left without a chair when the music stops.

Over the past few years I’ve thought a lot about the temptations of Jesus. There are certain passages of scripture that we kind of skipped over growing up, but reading them now as an engaged American adult I almost get the wind knocked out of me. When the Pharisees try to trap him by asking whether Jews should pay taxes to Cesar, Jesus intentionally uses a bad argument. Who cares whether the coin has Cesar’s face on it? Rude. Jesus is showing us just how unimportant this question is to him. Jesus had an edge to him. Before he goes into the temple and overturns the tables of the moneychangers, he curses a fig tree because it doesn’t have any fruit for him. Rude.

When Jesus is tempted by Satan after 40 days in the wilderness, we read about those temptations like we're wondering whether we should have that fourth slice of pizza. The final temptation, however, deserves some special consideration. The Book of Luke describes it as the tempter showing Jesus "in an instant all the kingdoms of the world". (Luke 4:5) If Jesus worships Satan he will receive all their authority and splendor. Of course, Jesus has a classic response, "It is written: 'Worship the Lord your God and serve him only.'" (Luke 4:8) The Book of Mark adds the iconic "Away from me, Satan!" (Mark 4:10) to the narrative. Historically, my reaction to reading about this temptation is, "Oh, yeah, yeah. Me too, Jesus. I don't need bread or earthly authority or splendor and will not live on bread alone but from every word from God." But that's a lie. I'm a straight, white, middle-classish American man. I upgraded to a bigger tv last year because football, I have a (inflatable) hot tub in my yard, and I have a home office with a leather couch because I can. Can I say I don't live on bread alone when I have a drawer in my office just for protein bars? I need to be humble enough to let Jesus humble me and transform my perspective as someone who has apparently already inherited and embraced the authority and splendor of the world. So what exactly is Satan tempting Jesus with here, and should we wonder whether we are faced with the very same temptation today?

At first glance, one thinks the temptation is for wealth and comforts. That makes sense. However, the first temptation is to turn stone into bread. In terms of having physical needs and comforts met, that base is covered. The third temptation is probably largely about worship. Jesus is the king and Satan is offering him a throne right now that won't require the pain and the sacrifice that is coming. However, we also know Jesus is especially concerned with the weak and powerless, and children in particular. If you are someone whose heart breaks for children and you were shown the entirety of the world's kingdoms in an instant, how much pain would you witness in that moment? I wonder if Satan tempted Jesus more than even he intended. The throne is its own temptation, but so is what one could do with that throne. Jesus, weak from 40 days of fasting and wandering, could snatch up

the throne immediately and install his kingdom. He could end child poverty, heal everyone, and establish all the just systems we all thirst for. He could compromise this one time, ask his Father for forgiveness, and declare it spiritual “means to an end”. Surely the temptation is okay if he uses that authority and splendor to serve others...in addition to that shiny throne...

The temptation of authority and splendor. As I write those words, I glance around the coffee shop where I am working looking for anyone in a trench coat and dark hat with a red tail peeking out. Is this our temptation in this present moment? How do we balance attaining the authority and influence to make the economy work for everyone without slipping into politics as idolatry, without worshipping Satan as a means to an end in the name of Jesus?

As an adult I read the Bible very differently than when I was a kid. Perhaps that is a disadvantage and I have lost some of my childlike faith, and creeping danger I try to be aware of. But there are some stories that slap me across the face in a way they couldn't when I was young and had not accumulated enough experiences. It was recently brought to my attention that the story about Jesus praising the poor widow who put all the money she had, two copper coins, into the temple treasury as an offering is more subversive and outrageous than I realized.

This story takes place in Mark 12:41-44. Jesus tells his disciples this woman gave out of her poverty. I always heard this story simply as one about faith and generosity. The wealthy gave much, yes, but they still had more than enough to live on. The poor widow gave everything she had. Where are we on that sliding scale of faith and generosity? I have kids and a mortgage so I probably won't (or don't have the faith?) to give EVERYTHING, but maybe I'll be a little more generous and try to push myself a little closer to the poor widow's example. And that interpretation is fair if you isolate those verses, as I always did. But right before this passage comes verses 38-41 where Jesus warns his disciples about the Pharisees, “Watch out for the teachers of the law...they devour widows' houses and for a show make

lengthy prayers. These men will be punished most severely.” So Jesus tells us to beware of the religious leaders who devour widows’ houses, then Mark goes right into a story about a widow experiencing poverty surrounded by wealthy religious men. This isn’t just a story about how faithful this woman was, it was a scathing rebuke of the religious community. Was this poor widow one of the ones who was taken advantage of and whose resources were plundered, a portion of which was then given to the church to, you know, justify the devouring in the first place? Maybe some of the religious men could have given something to the poor widow instead of just to the temple. Maybe some of them could have done with having a little less wealth in the first place and let the widows in the community retain what they needed to meet their basic needs.

This same cycle is what we experience today. In recent years I have been privileged to serve as both funder and funded wearing my various hats, getting to see how our social systems work and what is happening to families in various circumstances. Our poor widows today (trafficking survivors, sexual assault survivors, women and children coming out of domestic violence situations, seniors, etc.) are being used up, fixed up, and used again. There are some outstanding organizations doing comprehensive work for these survivors that often leaves me speechless. They take in someone, often with children in tow, who has survived a traumatic experience. They provide holistic wraparound services including mental health counseling, access to health care, housing, healthy food, legal service, advocacy services, job training. Sometimes these costly but under-funded services last for several years. Then a survivor is finally able to step out on her own and gets an apartment and an entry-level job.

The job training these organizations are able to offer often lead to jobs like cashier, entry-level warehouse, home health aide, stocking shelves, etc. All good and necessary (you know, essential work...) but too often minimum wage and part time. What can a single mom in this situation do?

Our rule of thumb in financial coaching for housing costs is 30% of monthly income. Less than 30% is considered affordable, 30-50% is housing cost burdened, and more than 50% is extreme cost burdened and that household is at-risk of becoming homeless. That is a hotly debated number. Depending on other expenses like child care and transportation that might slid up or down. Perhaps someone in a more urban environment can comfortably spend 40% of their income on housing but doesn't need a car, or their children are old enough to be in publicly funded school and youth programs rather than child care. But 30% is a good way to start the conversation.

The federal minimum wage at the time of writing is \$7.25/hr, which is obscene. But here in Washington State we've been having the \$15/hr minimum wage fight going on for a long time and are making our way there. So let's assume a survivor gets a job for \$15/hr. The shorthand for a year of full-time work is 2,080 hours. That's also not realistic because many entry-level jobs offer closer to 28 hours per week. Some workers are able to combine multiple part-time jobs, but schedules are often erratic and unpredictable so this is often not feasible, especially for parents. But let's assume this survivor is fortunate enough to get a full time job or is able to work two 20 hr/week jobs together. That's an annual wage of \$31,200 per year.

If we want someone working a full-time job at \$15/hr to pay no more than 30% of her income on housing, that is \$780/month. Even at 40% that is \$1,040. In 2022 the cost of renting a 1-bedroom apartment in Tacoma, WA is around \$1,300 and for a 2-bedroom it is around \$1,600. People actually looking for apartments or housing will tell you those averages are lagging behind real costs.

Even if someone can technically afford rent somewhere, they may not be able to access it. Landlords prefer people with great credit scores and work history, which survivors of traumatic experiences have much less opportunity to build. It is illegal for landlords to discriminate, but they can do other things to screen out applicants they do not want. They can increase the number of months'

rent they require. I often hear about landlords requiring 3-5 months' rent up front. So even if a survivor can find an apartment she can afford, she will be competing with a lot of other people for it, some of which will have better credit and/or more cash to put down. So she's probably stuck paying a higher rent, closer to the regional average, for something not as nice or as safe as an average apartment.

So someone for whom we all have sympathy and we want to succeed and thrive, who was blessed to find a \$15/hr full time job, might quickly find herself spending 50-60% of her income on rent. After taxes, transportation, food, clothing, toiletries, and if she completely avoids things like entertainment for and with her children, maybe she can get by month to month. But it only takes one medical emergency, one car breakdown, one momentary loss of income, and in desperation she will be forced to bring herself and her children back into an abusive situation. Maybe it's reentering trafficking, or moving in with a new abusive boyfriend, or just becoming homeless and either couch-surfing or living in a car where all kinds of trauma and abuse happen. Then, maybe she mercifully finds her way back into one of our amazing programs again someday.

I am not an economist by training. I went to Bible college to become a missionary before I realized that was not what the world needs from me. My career has been spent doing frontline direct service work, developing collaborative programs to address complex challenges, and training the next generation of leaders. One thing that happens when you work in your local community is you acquire various skills and interests related to the many sources of pain you encounter. So over the years I have earned certificates in project management, financial coaching, LEAN Six Sigma, etc. I have developed a passion for history and economics as my range of experiences has grown and the complexity of context comes into view. But fundamentally I am a pragmatist much more than a theorist or a pure academic. I get things done. I am always there for conversations about equity and justice, but I also expect concrete steps and look for where I can contribute. My primary skill set has become going into ambiguous situations, bringing in the community who are often frustrated, and partnering with the various

stakeholders to shape a specific vision of what we want to accomplish and how. I have done this with workforce development, financial literacy, early childhood education, grassroots leadership training, veterans, homeless, survivors of domestic violence and assault, etc. My career has turned into more of a series of contract work, going somewhere for a couple years to build new projects and strategies. Then, when the new program is established and stable, I look for someone to replace me who can work on all the long-term policies and procedures and I move on to the next place who needs to navigate ambiguity. So my passion for impact is in the local. Going to community meetings and getting yelled at. Meeting with leaders over and over until they understand what's happening in our low-income communities. Establishing realistic expectations with funders. Building projects and scrambling to find leaders in positions of authority and influence who are willing to stick their necks out to try something. The grind of paperwork and marketing and managing staff.

I am also blessed with low personal ambition. I am an introvert, a little bit nihilistic (good Christians aren't supposed to admit that, I know), and have some depressive tendencies, but I am also exceedingly thankful. I want to spend time with my family, be a good father and husband, and do a good and faith job working in whatever community I am called to live and serve in. One challenge with doing peacemaking and community development work is having to satisfy the unspoken demands of all the ambitious leaders. It is not enough to do good work in those situations. We must leverage success to attract more money, often for more programs or to support other programs that maybe only the federal government would ever fund. This usually expands the organization unsustainability beyond the scope of its mission, eventually diluting all the impact. But the executive director or board chair wants a bigger organization with more staff and a higher budget so elected officials and donors will take notice. Then they will be able to leave the community and work at the state (!), national (!!), or global (!!!) level. That's the dream. When I do my community work and witness atrocities such as children couch-surfing with strangers or sleeping in cars, I see a Church-shaped opportunity. We should know ambition is dust

and vanity. Love God and love your neighbor. If we get called to bigger ministry, fine, but if we do not find as much joy in helping one person as we do in a million dollar grant or heading up a large nonprofit or church, something is wrong in our spirits. So I think about the local.

In the worlds of community development and church ministry, a major challenge has arisen, especially over the last decade or so. The work we do at the local level often does not feel like it meets core needs. Churches are practiced at food drives, clothing drives, service ministry, maybe entry level job training, etc. Some churches and faith-based organizations have outstanding prison ministries. Tacoma is home to the largest ICE detention facility on the West Coast with a 1,500-bed facility hidden in the Port of Tacoma, and there is a strong network of local churches who minister to the traumatized family members going in and out of that facility meeting with loved ones who have been picked up. The presence of Jesus is so clearly with those saints doing that work. But we struggle to understand how to move from cleaning up messes to preventing them. Some of that requires Churches getting into advocacy and policy work while maintaining the discipline and wisdom to not let politics become idol worship.

Making peace will not be for the passive or the faint of heart. It will be messy, ambiguous, and imperfect. Saints will be called heretics and fools will be celebrated for their criticisms. And yet, what it means to be like Jesus in the world and to love our neighbor has never been clearer. The world is watching, and we should lean into Jesus' promise that whoever believes in him will do the works he did, and will do even greater things (?!) than he did (John 14:12). Blessed are the peacemakers.

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